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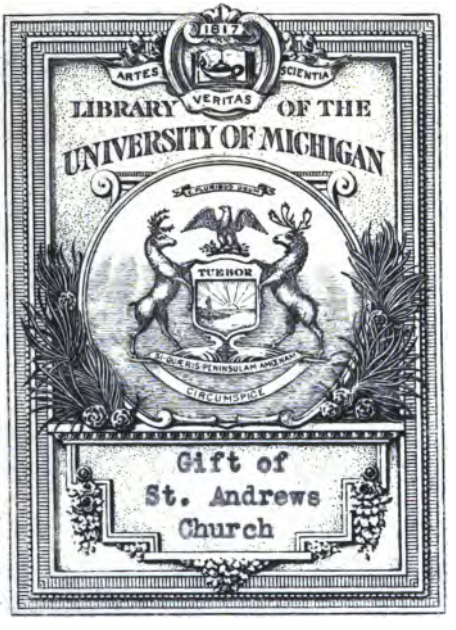
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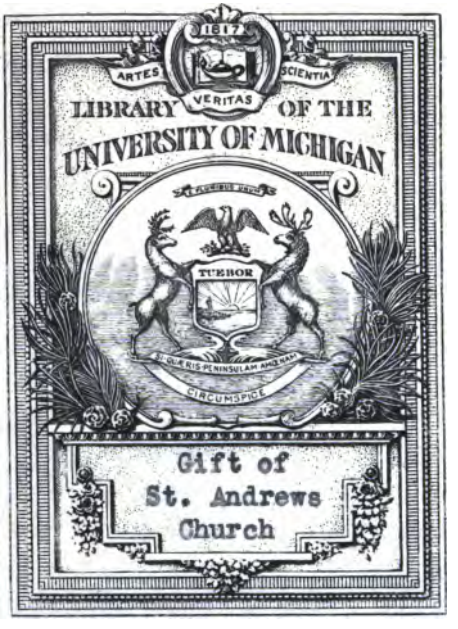
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PREFACE.

At the suggestion of his publisher, the Author has been induced to collect into one volume, the Sermons, which, during the last twenty years, he has published from time to time, in vindication of the purest and best reformed branch of the Catholic Church, the Church of England. And this he has done the more readily, since circumstances have occurred, by the defection of some to the ranks either of ultra-protestantism or of popery, which render it incumbent upon Anglican Churchmen to declare openly that they abide by and are ready to maintain the position of the Church of England, in the via media between the two extremes: our Church being protestant as opposed to the abuses and idolatries of Popery, and Catholic as opposed to the heresies of ultra-protestantism.

The Anglican principle upon which our Church was providentially led, at the period of the Reformation, to form a strong, positive, objective system, is that of asserting, as truth, what was received by the early undivided Church, and can be proved by Holy Scripture. As long as we adhere to this principle, it can be shewn, as is done in one of the following Sermons, that our protest against the peculiarities of

the Romish system, is supported by the whole Church, as well as by the written Word. This assertion is confirmed by the fact, that those among us who have fallen away to Rome have first repudiated the Anglican principle; they have forsaken the primitive Church and orthodox tradition, and have had recourse to the novel invention of development. Whenever the Anglican principle has been strongly pressed, as in the days of Bishop Bull, and in our own times, Romanists and Romanizers, who, against ultra-protestants, are strong in their expressions of respect for primitive Christianity, have been obliged to retreat from that position and adopt the doctrine of developments.

The ultra-protestants take for their guide, that view of the Bible which their private judgment adopts; Romanists have recourse to their doctrine of developments; Anglicans take the real signification of the Bible, as accepted by the Primitive Church, and thereby witnessed to be truly the mind of the Spirit: and the Author feels that he is expressing not his own conviction only, when he asserts that late controversies have only tended to strengthen this, the great principle of the English Reformation.

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SERMON I.

On the Church and the Establishment.

The Church was like a garden, in which things rank and gross in nature were running to seed: but they did not possess it wholly; it still produced beautiful flowers, and wholesome herbs and fruit. At the Reformation, wise men would have weeded the garden, but rash ones were for going to work with the plough and the harrow.——SOUTHEY.

The Church of the living God, the pillar and ground of the Truth.—1 TIM. iii. 15.

BY the Church is here meant that community of Christians, existing in its various branches, which was instituted by our Saviour Jesus Christ Himself, and by Him placed under the superintendence of the Apostles and their successors.

Of the commission of all the Apostles, except St. Paul, we read in the Gospels. There we see that, as the Father sent the Lord Jesus in His character of the Messiah, so did the Lord Jesus in that character send His Apostles.[a] To them He appointed a kingdom, even as the Father had appointed a kingdom to Him.[b] And having previously commissioned them to consecrate the Sacrament of His Body and Blood, and to celebrate that ordinance in remembrance of Him, He left them, as His last injunction—just before he went up on high to receive good gifts for men—this command:—"*Go ye therefore, and disciple all nations, baptizing them in the name of the*

[a] John, xx. 21. [b] Luke, xxii. 29.

Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."[c]

Our Saviour at the same time added:—"*And lo! I am with you alway, even unto the end of the world. Amen!*"—that is to say, He would be with them in these their ministrations, co-operating with them by His Spirit. But this He could not be, if His promise were intended only to include the eleven persons to whom He immediately spake. For these persons, instead of abiding till the end of the world, in due course, went the way of all flesh. Our Lord must, therefore, have meant, what the Church has always understood Him to mean, that He would be present with that *body of men* whom He thus incorporated and commissioned to act as His ministers and as the rulers of the Church. *Individuals* were to pass away, but, by a constant succession of members, the *commissioned* body was to continue, and, so continuing, to be blessed with His spiritual presence.

That the eleven who were first commissioned by our Lord thus understood their commission is clear, since the very first thing they did was to exercise the privilege, which their commission implied, of adding to their number. They determined to make up their number to twelve, (the apostate Judas having forfeited his bishopric;) and for this purpose they selected Joseph, called Barsabas, and Matthias. And God sanctioned their proceeding by interfering by Miracle, on their supplication, to point out which of the two should be consecrated.

The fact to which I have alluded, and which is recorded in the first chapter of the Acts, is important on two considerations; first, it shows that the Apostles understood our Lord's commission not to be confined to those

[c] Matthew, xxviii. 19, 20.

to whom it was immediately addressed, but to embrace also their successors; and, secondly, since they performed this act *before* the miraculous effusion of the Holy Ghost on the day of Pentecost, it is obvious that they made a distinction between that commission, which they received only in common with the other Bishops of the Church, and that miraculous power which was conferred upon them to enable them to execute their commission under circumstances of peculiar difficulty.

To the number of commissioned ministers of Christ, our Lord Himself added the great Apostle of the Gentiles, St. Paul. The divine Head of the Church, the blessed Jesus, has a right to send on an extraordinary mission whom He will; and we should never reject any one who should come among us so commissioned. Only as when St. Paul was commissioned, out of due course, the commission was notified by miracle — so should we say to any one who pretended that he had received a command from on high to minister in sacred things, and that he was thus exempted from the usual form of ordination conferred by the successors of the Apostles:—"It may be as you say, but before we admit your pretensions, let a miracle be performed, to convince us that God Himself has sanctioned so great an exception to the general rule which He has Himself laid down."

Of the early growth and progress of the Church, (that community of Christians placed by our Lord under the superintendence of the Apostles and their successors) we read in the Acts of the Apostles, and in the apostolic Epistles.

The Apostles went into all nations, as they were commanded, and preached Christ crucified; but not only this: wheresoever they went they at the same time established the kingdom of Christ by organizing the Church.

The conduct of the Son of God was, in no respect, more distinguished from that of the celebrated heathen philosophers than in this—that they, when they had broached their tenets, took no steps for the promulgation of them; whereas, He, by instituting His Sacraments, and ordaining a body of men whose business to the end of time will be to administer them, has secured for ever, even by human means, the promulgation of the two great truths of His religion, a belief in the atonement and in the necessity of grace. Thus the Apostles, in every place to which they went, not only preached the Gospel, but ordained an order of men, with powers inferior to their own, and without permission to add to their numbers, whose office it was and still is to preach the Gospel, to offer the prayers of the people, to bless in God's name, and to administer both the Sacraments. These men were called Presbyters (contracted into Priests,) and sometimes Bishops—not meaning by that title what we now mean, but simply a superintendent of a single congregation. To assist these, with more limited powers, they also appointed Deacons. Hence we find the early Churches thus constituted: there was a baptized people, to minister among whom Presbyters and Deacons were appointed, while over the whole body the Apostle who first founded the Church presided as what we should now call the Bishop. He visited this Church (as our Bishops in these days visit the Churches under them) as circumstances required; and if detained from them long, he was accustomed to send to them his directions by letter. Thus the Epistles of St. Paul are, most of them, letters addressed by the inspired writer, in his character of Apostle or Bishop, to the Churches under his superintendence.

Some persons seem to think that the government of the Church was essentially different in the days of the

Apostles from what it is now, because they do not find the names and titles of the ecclesiastical officers precisely the same. For instance, as I have just said, he whom we now call a Presbyter or Priest was frequently styled in the New Testament a Bishop. But it is not for names that we contend. We ask what was the fact, and the fact was this: that the officer whom we now call a Bishop was at first called an Apostle, although afterwards it was thought better to confine the title of Apostle to those who had seen the Lord Jesus, while their successors, exercising the same rights and authority, though unendowed with miraculous powers, contented themselves with the designation of Bishops. After this, the title was never given to the second order of the ministry. In the New Testament we find each Church (as I have just said, and now, on account of the importance of the subject, repeat) thus constituted:—there was an Apostle to superintend it—Presbyters and Deacons under him, and the company of Believers; the only difference is that, instead of calling him that presides over any particular branch of the Church an Apostle, we now call him a Bishop. And such rulers, descending from the Apostles, the true Church has ever possessed from the ascension of our blessed Saviour to the present hour; for the earliest uninspired writer we have—a disciple of St. John himself—states it as an acknowledged rule in his day, that nothing was to be done without the sanction of the Bishop.

In this manner was the Church originally formed. It extended itself into several branches, and each branch, continuing not only in the Apostles' *doctrine*, but in their *fellowship*, was called a distinct Church. We read of the Church at Jerusalem, the Church of the Thessalonians, the Church of Ephesus, and Smyrna, and

Pergamos, and Thyatira, and Sardis, and Philadelphia, and Laodicea. In one sense, they were separate Churches as each was complete in itself under its Bishop (called by St. John its Angel;) in another sense, the Church was one, inasmuch as in all its branches the same doctrines were professed, the same episcopal discipline observed:—*There was one body and one spirit, even as they were called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.*

The Church, so constituted by our Lord, and governed by the Apostles and those Bishops, their successors, to whom our Lord's commission applied equally with the Apostles themselves—the Church so constituted was open universally to all persons of all nations, and was not confined, as was the Jewish Church, to a single people. It was, therefore, called Catholic, or universal. But against the doctrine or discipline of this Apostolic Church, numerous sects professing to believe in Christ soon arose. These sects were generally distinguished by the names of their founders, whereas the true Church rejected any designation that seemed to confine it exclusively to one party or place. But as some designation was necessary, it was usually known by the name of the Catholic Church of such or such a place. And consequently the word *Catholic*, in process of time, came to signify, not *universal*, but *true*. The ancient ecclesiastical writers almost invariably use it in this sense—namely, to denote the Church, which, in any place, by the succession of its Bishops, has come down in regular descent from the first Apostles, as contradistinguished from all other sects. Those persons are consequently in error who would use the term Catholic to denote an amalgamation of all sects, for the term was in the first ages always used to distin-

guish the true Church from sectarian congregations; and those are still more in error who speak of the Papists as Catholics. If you call the Romish sect in this country the Catholic Church, you as much as say that it is the *true* Church. *The* Catholic Church means the true Church of Christ, holding the Apostolic doctrine, and governed by Bishops descending regularly from the Apostles—and *a* Catholic Church means a branch of that true Church.

These Churches, descending from the Apostles, have continued to the present day. They are to be found in the east and in the west, and against them forming the one Church of Christ, we know that the gates of hell will not prevail. But among the Churches great errors have prevailed, and in some of them they still exist. These great errors, which call out for reformation, do not prevent such Churches from being true Churches, for he is still a true man whose face is besmeared with dirt, and the diamond is still a diamond though covered with dust. Against the Churches, to which St. John, in the Apocalypse, was directed to address himself, the Divine had many things to write; but, while he threatened punishment, he did not pronounce them to be no true Churches.

In this country—and it is with our own country that we are concerned—a true branch of the Catholic Church has existed from the remotest antiquity. Bishops from Britain sat in some of the earliest councils: and the Prelates, who at this present time rule the Churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of ordination, derived their mission from the Apostles and from our Lord. This continual descent is evident to every one who chooses to investigate it. Let him read the catalogues of our Bishops ascending up to the most remote period.

Our ordinations descend in a direct unbroken line from Peter and Paul, the Apostles of the Circumcision and the Gentiles. These great Apostles successively ordained Linus, Cletus, and Clement, Bishops of Rome; and the Apostolic succession was regularly continued from them to Celestine, Gregory, and Vitalianus, who ordained Patrick Bishop for the Irish, and Augustine and Theodore for the English. And from those times, an uninterrupted series of valid ordinations has carried down the Apostolical succession in our Churches to the present day. There is not a Bishop, Priest, or Deacon, among us, who cannot, if he please, trace his own spiritual descent from St. Peter or St. Paul.[d]

That in the Church of England purity of doctrine was not always retained is readily admitted. In the dark ages, when all around was dark, the Church itself suffered from the universal gloom; this neither our love of truth nor our wishes will permit us to deny. About the seventh century the Pope of Rome began to establish an influence and interest in our Church. The interference of the Prelate of that great See, *before* he laid claim to any dominion of *right*, was at first quite justifiable, and did not exceed the just bounds, while it contributed much to the propagation of the Gospel. That the Bishop of Rome was justified in endeavoring to aid the cause of Christianity here in England, when England was in Heathen darkness, will not be disputed by those who recognize the same right in the Archbishop of Canterbury with respect to India at the present time. But, in after ages, what was at first a justifiable interference was so increased as to become an intolerable usurpation. This authority was an usurpation, because it was expressly contrary to the decisions of a general council

[d] Palmer's *Origines Liturgicæ*, vol. ii. p. 249.

of the Church, and such as the Scripture condemns, in that the Scripture places all Bishops on an equality, and so they ought to continue to be, except where, for the sake of order, they voluntarily consent to the appointment of a President or Archbishop, who is nothing more than a *primus inter pares*. This usurpation for a time continued, and with it were introduced various corruptions, in doctrine as well as in discipline.

At length, in the reign of Henry VIII. the Bishops and Clergy accorded with the laity and government of England, and threw off the yoke of the usurping Pope of Rome. They, at the same time, corrected and reformed all the errors of doctrine, and most of the errors of discipline which had crept into our Church during the reign of intellectual darkness. They condemned the monstrous doctrine of transubstantiation, the worship of saints and images, communion in one kind, and the constrained celibacy of the Clergy, having first ascertained that these and similar errors were obtruded into the Church in the middle ages. They did not attempt to make *new*, their object was to *reform*, the Church. They stripped their venerable mother of the meretricious gear in which Superstition had arrayed her, and left her in that plain and decorous attire with which, in the simple dignity of a matron, she had been adorned by Apostolic hands.

Thus, then, you see *ours* is the *old* Church of England, tracing its origin, not to Cranmer, and Latimer, and Ridley, who only *reformed* it—but the *only* Church of England, which traces its origin up through the Apostles, to our Saviour Himself. To adopt the words of the most learned and pious writer to whom I have before referred: "The orthodox and undoubted Bishops of Great Britain and Ireland are the *only* persons who in any manner, whether by ordination or possession, can prove their descent from the

ancient Saints and Bishops of these Isles. It is a positive fact, that they, and they *alone*, can trace their ordinations from Peter and Paul, through Patrick, Augustine, Theodore, Colman, Columba, David, Cuthbert, Chad, Anselm, Osmund, and all the other worthies of our Church."[e] "It is true that there are some schismatical Romish Bishops in these realms, but they are of a recent origin, and cannot show the prescription and possession that we can. Some of these teachers do not profess to be Bishops of our Churches, but are titular Bishops of places we know not. Others usurp the titles of various Churches in these Islands, but are neither in possession themselves nor can prove that their predecessors ever occupied them. This Sect (the sect of English Papists or Roman Catholics) arose in the reign of Queen Elizabeth, when certain persons, unhappily and blindly devoted to the See of Rome, refused to obey and communicate with their lawful pastors, who, in accordance with the law of God and the canons, asserted the ancient independence of the British and Irish Church: and the Roman Patriarch then ordained a few Bishops to Sees in Ireland, which were already occupied by legitimate pastors. In England, this ministry is of later origin; for the first Bishop of that communion was a titular Bishop of Chalcedon in the seventeenth century."[f]

You see, then—and in these days it is particularly necessary to bear the fact in mind—that ours is the *old Catholic Church of England;* a Church which traces its origin to the Apostles and our Lord; a Church which in the dark ages

[e] *Origines Liturgicæ*, vol. ii. p. 252.

[f] *Origines Liturgicæ*, vol. ii. 251. The reader is referred to this most interesting and satisfactory work, if he wish to see the statements here made established and proved. See also Rose's admirable *Discourses on the Commission and Consequent Duties of the Clergy;* and Discourse 7, vol. i. of the *Practical Theology* of the truly apostolical Bishop Jebb—νῦν ἐν ἁγίοις.

laboured under abuses and corruptions, which were removed under the Episcopates of Archbishop Cranmer and Archbishop Parker. Nothing can be more mistaken than to speak of these great men as the *founders* of our Church. *One* only is our founder, and that is Christ. And as well might we say of a man when he has washed his face that he is not the same man as he was before his ablution, as to say of the Church of England that she is a different Church since the Reformation from what she was before.

You will observe how important all this is which I have now laid before you. Unless Christ be spiritually present with the ministers of religion in their services, those services will be vain. But the only ministrations to which he has PROMISED His presence is to those of the Bishops who are successors of the first commissioned Apostles, and the other clergy acting under their sanction and by their authority.

I know the outcry which is raised against this—the doctrine of the Christian Church for 1800 years—I know the outcry that is raised against it by those sects which can trace their origin no higher than to some celebrated preacher at the Reformation. But I disregard it, because I shall, by God's help, continue to do, what I have done ever since I came among you[c]—namely, declare the whole council of God, without regard to consequences or respect of persons, and, at the same time, as far as in me lies, live peaceably with all men.

But, after all, the outcry is most unjust. We seek not to condemn others, though we maintain that ours is the only right path. There is no precept of the Gospel more important than this—*Judge not that ye may not be judged.* If a man err through ignorance, ignorance such as he has had no means to remedy, we may surely suppose that his ignorance

[c] This Sermon was preached in Coventry, in the year 1834.

will be pardoned, and that God, though He have not PROMISED to be so, may yet be with him. Or, again, the same may be supposed when necessity is laid on us, when a man for instance, lives where no true Church exists, or where the true Church is so corrupted as to render communion with it impossible.[h]

[h] Although with foreign reformers we, of the Church of England, have no immediate concern, it is important to know that, where episcopacy was not retained, the reformers pleaded not principle but necessity. "How Calvin stood affected in the said point of episcopacy, and how gladly he and other heads of the reformed Churches would have received it, is evident enough from his writings and epistles. In his *Book of the Necessity of Reforming the Church* he hath these words: *Talem nobis hierarchiam exhibeant*, &c. 'Let them give us such an hierarchy, in which Bishops may be so above the rest as they refuse not to be under Christ, and depend upon Him as their only head, that they maintain a brotherly society, &c. If there be any that do not behave themselves with reverence and obedience towards them, there is no anathema, but I confess them worthy of it.' But especially his opinion of episcopacy is manifest from a letter he, and Bullinger, and others, learned men of that sort, wrote, anno 1549, to King Edward VI. offering to make him their Defender, and to have Bishops in their Churches for the better unity and concord among them; as may be seen in Archbishop Cranmer's memorials, and likewise by a writing of Archbishop Abbot, found among the MSS. of Archbishop Usher, which, for the remarkableness of it, and the mention of Archbishop Parker's papers, I shall here set down. 'Perusing some papers of our predecessor, Matthew Parker, we find that John Calvin, and others of the Protestant Churches of Germany and elsewhere, would have had episcopacy, if permitted; but could not on several accounts, partly fearing the Princes of the Roman Catholic faith would have joined with the Emperor and the rest of the popish Bishops to have depressed the same, partly being newly reformed and not settled, they had not sufficient wealth to support episcopacy, by reason of their daily persecutions. Another and a main cause was they would not have any popish hands laid over their Clergy. And whereas John Calvin had sent a letter, in King Edward

In this respect, as in every other, we may look for our guidance to the conduct of our blessed Lord Himself. When conversing with the woman of Samaria, He did not compromise the truth, at a time when the Jewish mode of worship was divinely appointed and established, by letting her suppose that it was a thing indifferent whether men worshipped at Mount Gerizim or on Mount Moriah. But, when implying that men, at that period, ought to have worshipped at Jerusalem, He, nevertheless, did not treat as a heathen one who acknowledged Jehovah for her God, or censure as a schismatic one who continued to worship, through want of better information, where her fathers had worshipped before her. And thus it is possible for us to maintain that the Church is the only Christian community in these realms which can *prove* that it possesses the promise of Christ's presence in her services and Sacraments, and yet we may hope and believe that the blessings of His presence, though *unpromised*, may still be vouchsafed to all those who devoutly worship him in sincerity, though they hold not, as we conceive, the whole truth, as it is in Jesus. It is in Sion only that God appears in *perfect* beauty, though we admit He may manifest Himself elsewhere. Ours is the only path that can be *proved* to be the right one; but there

the Sixth's time, to have conferred with the Clergy of England about some things to this effect, two Bishops, viz: Gardiner and Bonner, intercepted the same: whereby Mr. Calvin's overture perished. And he received an answer, as if it had been from the reformed divines of those times, wherein they checked him and slighted his proposals; from which time John Calvin and the Church of England were at variance on several points, which otherwise, through God's mercy, had been qualified, if those papers of his proposals had been discovered unto the Queen's majesty during John Calvin's life. But, being not discovered until or about the sixth year of her majesty's reign, her majesty much lamented they were not found sooner.'"

Strype's Life of Archbishop Parkrr.

may be many by-paths, through which, though with greater difficulty, the traveller may arrive at the same destination, where, blessed be the name of our Lord Jesus Christ, *we shall all speak the same thing, and, there being no divisions among us, we shall be perfectly joined together, in the same mind and the same judgment.*[i]

There is indeed such a sin as schism. Yet, as the Church has never attached the notion of heresy to error, not factiously and pertinaciously maintained, so we may believe that the conscientious dissenter is not guilty of schism when he does not act with a schismatical intent.

But although it seemed well to me to offer these explanations, I wish to remind you that with the judging of others we have nothing to do. God is their judge, not we. Our business is, as regards ourselves, to prove all things, and to cleave to that which is good. At a period when the principles of toleration were little understood, and when the Puritan condemned the Papist, in language not less strong than that which the Papist employed when dealing out his anathemas against the Protestant, it was asked of a distinguished individual "whether a Papist could be saved." And very wise was his answer:—"*You* may be saved without knowing that —look to yourself;"[k] *What is that to thee?* says our Saviour: *follow thou me.*[l]

And if to ourselves, my brethren, we *do* look, let us consider seriously and solemnly the increased responsibility which results from our greater advantages in being members of a true reformed Catholic Church. Whatever may be the case with others, if *we* neglect so great salvation, (on the principle that from him to whom much is given much will be demanded,) as we shall be without excuse, so will our con-

[i] I Corinthians, i. 10.
[k] Sir Henry Wotton. Wordsworth's Biog. p. 43.
[l] John, xxi. 22.

demnation be the more severe. But let us dwell not on the terrors but on the consolations of our Sion. To us pertaineth the *adoption, and the glory, and the Covenant, and the service of God, and the promises* and the Sacraments, and among us, beyond reasonable doubt, *Christ dwells, who is God blessed for ever.* Delightful thought, with which to enter the sanctuary and to approach the pulpit, the altar, or the font!—Delightful thought, with which to worship in the beauty of holiness, and to pour forth the soul in those self-same prayers through which, for *at least* fifteen centuries, the hearts of saints have winged their way to heaven!—Delightful thought, while with psalms, and hymns, and spiritual songs, we unite with the Church triumphant in ascribing to God, the Father, the Son, and the Holy Ghost, blessing, and honour, and glory, and power!

SERMON II.

The Church and the Establishment.

Whoever attentively considers the subject will find that troubles in Church and State usually come to a crisis at the same time. Either originating in the same cause, or the immediate consequence the one of the other, sometimes the calamities of the Church lead the way to commotions in the State, while at other times it is just the reverse. So that I cannot imagine that this interchangeable course of things is the effect of mere accident: but I apprehend rather that these troubles are to be traced to our iniquities, of which they may be considered the punishment. *Socrates Scholasticus*, A. D., 439.

And kings shall be thy nursing fathers, and their queens thy nursing mothers.—Isaiah, xlix. 23.

On a former occasion we traced the history of the Church through the succession of its Bishops, up to its origin in the commission given by our Lord to the Apostles and their successors. Now, that branch of the Church which exists in this country has always been connected with, and closely allied to, the State. Although we know little of its history before the conversion of the Saxons, there are good grounds for supposing such to have been the case, even with respect to the British Church; while nothing can be more certain than that the conversion of our Anglo-Saxon ancestors was a national one.

When the Anglo-Saxons conquered the Britons, they were heathens, and, persecuting the Church, either drove the professors of Christianity to the mountains of Wales or reduced them to a state of slavery. By that moral alchemy, through which Divine Providence converts evil into good, the latter circumstance prepared the way for the conversion of the conquerors, who seeing the pious and regular deport-

ment of their slaves, soon learned to respect their religion. We may gather this fact from a letter written by Gregory, the Bishop of Rome, in the sixth century, to two of the kings of France, in which he states that the English nation was desirous of becoming Christian, and in which he, at the same time, complains to those monarchs of the remissness of their Clergy in not seeking the conversion of their neighbors. And hence it was that Gregory, with that piety and zeal for which he was pre-eminently distinguished, sent over Augustine and about forty missionaries to England, to labour in this good work. The success of these missionaries, the way having thus been paved before them, was most satisfactory. They converted Ethelbert, who was not only king of Kent, but Brætwalda, or chief of the Saxon monarchs. His example was soon followed by the kings of Essex and East Anglia, and gradually by the other sovereigns of England.

The successful Augustine then went over to Arles, in France, where he was consecrated by the prelate of that See; and returning, became the first Archbishop of Canterbury, the patriarch and metropolitan of the Church of England. His See was immediately endowed with large revenues by King Ethelbert, who likewise established, at the instance of the Archbishop, the dioceses of Rochester and London. The other kings of the heptarchy erected bishoprics equal to the size of their kingdoms. And the example was followed by their nobles, who converted their estates into parishes, erecting fit places of worship, and endowing them with tithes.[a]

[a] The property of the Church remains, with those who have descended in an unbroken line from the Clergy to whom it was originally granted. If our title be disputed, it devolves upon the adversary to establish a prior claim. This the Protestant dissenter does not attempt to do; and, with respect to Roman Catholic dissenters, we know that, instead of being descended from the original grantees, their line of succession began at Rome scarcely more than two centuries ago. Nor can

This fact accounts for the unequal size of our dioceses and parishes: the first were (though subsequently subdivided) of the same extent as the dominions of their respective kings; the second corresponded with the estate of the patron. Nor was the regard of those by whom the Church was established and endowed confined to the spiritual edification of the poor; no, they knew that *righteousness exalteth a nation*, and estimating properly the advantages of infusing a Christian spirit in the legislature, they summoned the higher order of the Clergy to take part in the national councils.

Thus was the Church established and the State consecrated. For many years, there appears to have continued a good understanding between the civil and ecclesiastical authorities, the powers of which were, in most respects, as in these days, blended. But, after the moral world had been subdued, and papal tyranny had been established, by the marvellous energies of Hildebrand, his crafty successors, the Popes of Rome, soon perceived that, in order to secure their dominion, it was important, as far as possible, to sever the alliance which had hitherto subsisted between the Church and the State. Representing the Church as independent, they regarded the King as the head of the State, and the Pope as supreme of the Church. No sectarian of the present day can be more hostile to an alliance between Church and State than were those divines who, in the middle ages, were devoted to the Popedom. Although the Pope, however, had here in England as elsewhere, many creatures

they claim on the ground of greater similarity of doctrine. For transubstantiation, the worship of saints and images, half communion, constrained celibacy, &c., the doctrines and practices which distinguish the modern Romish sect were unknown to the Anglo-Saxon Church. Admitting, then, that we may differ in some particulars of practice from our ancestors, yet certainly we do *not* differ from them so much as the modern Romanist.

and advocates, yet many and manful were the repulses he met with from our Clergy, our Kings, and the People. His authority, indeed, was in this realm a mere assumption, for he was never elected by any synod of our Church as its head. Still, assuming rights to which he could lay no lawful claim, his usurpations were continued until, in the reign of Henry VIII. the Clergy, the Monarch, and the People, could bear the tyranny no longer, but, throwing off the yoke, declared that the Pope was *not* the head of the Church of England, but that in these realms, the King is, as in times past he was, over all persons, and in all causes, ecclesiastical as well as civil, in these his dominions, supreme.

This was the first step towards a reformation. Various other abuses were then corrected, as we pointed out on Wednesday last; and our doctrines, as well as our services, were brought back to that primitive simplicity and solemnity in which we now find them. The Church *(not made new*, but canonically reformed) still continued to be allied with the State, and has remained from that day to this—except for a short period during the Rebellion—established.

Such is the fact, and the history of the fact. The Church in this country has come down to us established and endowed. And the first question to be asked is, whether in this alliance between Church and State there be any thing unscriptural and unholy. If there be, let the text of Scripture be cited which prohibits this connexion. Where is it? Observe, we do not say that the Church *must* be established, so that unless it were established it would cease to be a Church. God forbid! We only say that it *may* be established—that there is nothing in Scripture to *forbid* its establishment, where its establishment can be accomplished. In the United States of America a branch of the reformed Catholic Church is existing, and I am happy to say

flourishing, under the government of many orthodox Bishops. Now, this Church is not recognized by the State. It is not established. But we do not object to it on that account. We acknowledge it to be a true and most pure branch of the Church of Christ, and we watch with fraternal affection its pre-eminence and its progress. We do not, therefore, say that the Church *must* be established —the only question, I repeat, is whether, where we find it allied, as in this country it is, with the State, there is any thing unlawful in such alliance. And again I say that the *onus probandi* lies with the adversary. Where, I ask, is there any thing that condemns the establishment of the Church of Christ as the national religion? I am, of course, aware that reference is sometimes made to the eighteenth chapter of St. John's Gospel, where our Lord declares, *My kingdom is not of this world:* but that, I conceive, is always done for the sake more of popular declamation than of solid argument. For it is clear, from the context, that this passage cannot be made to say any thing, either one way or the other, with respect to a national establishment. It had been represented to Pontius Pilate that the Lord Jesus, by claiming to be a king, was an enemy to Cæsar. In order to ascertain the truth of this accusation, the Roman governor demanded of our Lord, *Art thou the King of the Jews?* In answering in the affirmative, the blessed Jesus, to guard against misconception, adds:—*My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now my kingdom is not from hence.*[b] It is difficult to force any other meaning from this passage, considered as an answer to Pilate's question, than this: "I am a king, but not such a king as Cæsar need to fear; in proof that I do not wish to

[b] John, xviii. 36.

dethrone him, or to interfere with the powers that be, I refer to the fact that I have not commanded my servants to fight for me."

If to establish—ay, or to *un*-establish—the Church, we were to have recourse to weapons of carnal warfare and to seek a revolution, as the Presbyterians did in the reign of Charles the First, I can then understand how we might violate the principle implied in this text; but it is impossible to conceive how, by any process of sophistry it can be interpreted as condemning the civil magistrate when he offers, or the ecclesiastical magistrate when he accepts, an alliance between Church and State for the purpose of benefiting those who are the subjects of both. At all events, it is not from one text of very doubtful meaning that a wise man will start such an objection as this; he will rather feel surprise, if the establishing of the Church as a national religion be so heinous an offence as some persons would represent, that our Lord did not condemn it in the very strongest terms. For we know that, among the Jews, the State and the Church were closely united; that the Jewish Church was as much established in Palestine as the Christian Church is in England; and that moreover, this union between Church and State was instituted by God himself. The Apostles, therefore, could not have considered an established religion as a thing, in itself, unlawful. That they themselves made no attempt to establish Christianity is most true; but then it is to be remembered that no nations were, at that period, converted. What would have been their conduct had an opportunity offered of grafting Christianity upon the civil institutions of the heathen world neither we nor our opponents can decide. Their example, therefore, can be urged by neither party, since they had no opportunity of acting.

And now, having seen that there is nothing to be urged from Scripture by the religionist against a union with the

civil power, it only remains to consider what are the advantages of the union. Whatever may be the theories of the political economist of the present day, the ancient lawgivers considered religion to be of such importance, as bearing even on the temporal welfare of society, that they actually preferred a false religion to none. It was the remark of a celebrated historian, that Rome was indebted for her glory to the prevalence, in her best days, of superstition—meaning by superstition a feeling of religion, though directed to a wrong object.[c] But superstition is like a statue too massive for the pedestal on which it is placed; and, as civilization advances, it soon falls into ruin. Its absurdities are detected, and the conclusion is hastily drawn that because one system of religion is proved to be false, no system of religion can be proved to be true. Among the heathens, therefore, a religious feeling never existed, for any great length of time, as an influential principle. And the consequence was that in the heathen world that greatest of all earthly blessings, civil liberty was

[c] Polybius, 1. 6. p. 497. The whole passage is curious:—"The greatest advantage," says he, "which the Roman government seems to have over other states, is in the opinion publicly entertained by them about the gods; and that very thing which is decried by other mortals sustained the Republic of Rome—I mean, superstition:—for this was carried by them to such a height, and introduced so effectually both into the private lives of the citizens and the public affairs of the city, that one cannot help being surprised at it." "It was not without great prudence and foresight that the ancients took care to instil into them these notions of the gods and infernal punishments, which the moderns, on the other hand, are now rashly and absurdly endeavoring to extirpate." How would this historian have felt had he known of a religion adapted equally to the wants of the most learned philosopher and the most unlettered peasant, in which a Newton and a cottager may find subjects for study, in which, to use the expression of one of the Fathers, while there are shallows which a lamb may ford, there are depths where an elephant must swim! Christianity, so far as religion is concerned, has

utterly unknown. For real freedom we are indebted to Christianity, which alone could make religion to be not an idle theory, but an abiding conviction. By an armed oligarchy, the greater part of the operatives in the heathen world were kept in a state of slavery, the abolition of which was a subject on which the most benevolent of philosophers could scarcely dare to dream. How impossible it is for a society of men, with equal rights, to exist without the restraints of religion, may be seen in what took place in France during the first revolution. Religion being regarded as a thing of naught, the wild passions of men burst forth in all their ferocity; *the land was full of blood, and the city was full of perverseness:* and, the experiment having been made, even Infidels bore testimony to the blessings—I mean the temporal blessings—of Christianity, by re-establishing its institutions, though, judicially blind themselves, they embraced not its doctrines. And the reason of this is obvious: the statesman can only legislate for society in the mass; it is the minister of religion who applies to individual cases those principles upon which all sound legislation is founded; while the former looks to the bare fact, the latter is probing the motive; while the human lawgiver can only say, *Thou shalt not steal*, it is the Divine lawgiver who adds, *Thou shalt not covet;* the law of the land can only guard against the EFFECTS of passion; to subdue the passions themselves belongs to divine grace; the civil magistrate can do little more than become a terror to

utterly abolished the doctrine of expediency, and in its stead established *truth* as the sole object which the religionist is to have in view. This is a blessed and a glorious fact. But it seems irrational to fall into the opposite extreme; and because the heathen philosophers supported a false religion through expediency, not to observe the tendency of the true religion, while affording grace for the renovation of the hearts of individuals, to confer at the same time, indirectly, the most important temporal benefits on society.

the evil doer; the rewards of the humble and the righteous are administered by that faith which realizes the joys of eternity and secures, at the time present, the peace which passeth all understanding; laws of perfect obligation fall under the province of the legislature; those higher laws of imperfect obligation are enforced by the Church: the civil authorities may govern man, as a selfish, money-getting, ambitious creature; it is Christianity alone which can foster and bring to maturity the generous principles of courtesy, benevolence, and charity, which can elevate us to all that is high and honourable in sentiment, all that is disinterested in conduct, and amiable in feeling.

It is true that, to a certain extent, much of this might be accomplished even though the Church were not established. Religion would still have its influence. I will go even further, and add that, so far as regards those who are Churchmen *in deed and in truth*, the Church itself would be benefitted by a separation from the State: for she would regain those undoubted rights from which, for the sake of harmony, she now recedes—the right, for instance, of legislating for herself on all occasions, and of electing Bishops without the interference of the civil power. The question with the legislator is not whether the Church would do *much* good, though unconnected with the State, but whether, by an alliance therewith, she cannot do *more* good: and the question with the Churchman is, whether, for placing in abeyance some of its spiritual rights, the Church does not receive compensation by the indirect influence it is enabled to exert. The Church may be less free, but is it not more efficient?—The Church may be unduly controlled in the exercise of its authority over its own members, but does it not possess greater means of purifying society?—and to purify society, to act as the salt of the earth, is one of the purposes for which the Church was instituted. It is not, indeed, as

churchmen but as patriots that we deprecate the desecration of the State; that is to say, we deprecate it for the sake, not of those that are within the pale, but of those that are without; we deprecate it, not because the Church would be a less efficient minister of grace to the faithful, if, driven from her glorious cathedrals, she summoned her children around her in the upper room of a hired house, or the caves of the desert; but because she would be a less effectual preacher of morality to the unenlightened and the unbeliever. Her voice would still be the voice of a charmer when heard, but it would not reach so far. When men are once awakened to a vital sense of religion, when its blessings, its holy consolations, and heavenly joys, have been kindled in the heart, they need not an establishment, for they will never be without the ordinances and sacraments of the Church from whence those blessings flow; but, were there no establishment, how would it fare with those who, not knowing its consolations, are naturally averse from its restraints? The strong would have their meat; but how would the babes be supplied with milk? To those who truly believe, *beautiful will be the feet of them that preach the Gospel of peace, and bring glad tidings of good things;* but concerning others we may ask *how shall they call on Him in whom they have not believed?—And how shall they believe in Him of whom they have not heard?—And how shall they hear without a preacher?—And how shall they preach except they be sent?* Will individual zeal suffice?—Alas! the zeal of individuals soon waxes cold when all cause of opposition is removed. It is, at all events, hard to conceive why the case should be different with us from what it is in the United States of America. There, in the towns and cities, where religion is regarded as a luxury, Churches and Chapels abound. But, in the rural districts, the population is either utterly destitute of pastoral supervision, or depends, for the sacraments and for spiritual edification, on the visits, few and far between, of some chance missionary. And so it

was in the primitive ages before the Church obtained the countenance and support of the civil government; religion flourished in the towns, but in the villages the inhabitants continued to be Heathens, and hence an Infidel and a Pagan became convertible terms. In, short, where there is no national establishment, they who require instruction least receive it most, and they who require it most have it not at all. And therefore, whether we look at the fact with the eye of the legislator or of the Christian, the circumstance of stationing a man of education, respectability, and religion, in each parish, where the inhabitants are too poor to support, or too ignorant to desire, an instructor, is an advantage to the country, which will only then be properly appreciated when it is lost.

On the other hand, the position of our higher ecclesiastics as the compeers of the royal and great, if it affect not all the good we could desire, certainly gives to English society that moral tone which is the glory of our country. By intercourse with the good, the irreligious learn to respect virtue, and become less immoral than they would otherwise be; for it is impossible to be in the midst of odours without bearing away some portion of their fragrance. Meantime, their children are brought up not only without feelings of hostility to religion, but even with a due regard for its decencies if not for its duties. Thus the way is prepared before the preacher by our national institutions, which bring religion under the notice of many who would not otherwise have bestowed a single thought on the subject. Religion is thrust, as it were, into every one's face; and he must be pertinaciously negligent and wilfully blind who does not examine into its claims.

It is to the circumstance that we have in this country an established Church, which, without requiring implicit faith in its dogmas, demands investigation from all its subjects —an establishment which forces men to inquiry, while in-

quiry leads to conviction—it is to this circumstance that we may attribute the gratifying fact that many and most of those illustrious men, who for intellectual acquirements, are the ornaments of their native land, are ever the foremost to bow the knee at the name of Jesus, and to vindicate the ways of God to man. But, whatever may be thought of these considerations—important ones in the estimation of a Christian—the question, at the present time and in this country, is not as to the *establishing* of the Church, but as to the *un*-establishing of it. And they who have before their eyes either the fear of God or the love of man, will tremble at the responsibility they incur in helping to break up the old paths, lest of those they turn adrift into the highway there should be some—and doubtless there would be many—who, from the tendency of human nature to rush into opposite extremes, would plunge headlong into the abyss of Infidelity and Atheism, and thus involve the nation in all the curses denounced upon an apostate people. To dissolve the religious establishment of this country would be, as it were, to tear the sun from the centre of our social system.

It is, I know, the custom of the adversary to attribute to the existence of an establishment the evils of sectarianism. But to argue thus is to argue from hypothesis and not from fact. For the fact is, that, in America, where no establishment is recognized by the State, sectarianism rages with a far more bitter spirit than it does in England.[d] Sectarian-

[d] There are some very sensible remarks on this subject—remarks the more valuable from being made by a man of the world—at the conclusion of Mr. Hamilton's interesting volumes on "Men and Manners in America." Having stated that in towns there is no apparent deficiency of religion, the author observes:—"In the country, however, this is not the case. These differences of religion rend the country into shreds and patches, varying in every thing of colour, form, and texture. In a village, the population of which is barely sufficient to fill one Church

ism ever has existed, and, till a mighty change come over the spirit of the world, it ever will exist. And, therefore, the wise man will not engage in any chimerical project for conciliating all sects; his endeavour will be to moderate the rancour of the sectarian spirit. By an establishment one grand cause of dispute is removed. In every parish the first place is pre-occupied: and this renders one party desirous of peace. It is very seldom that the Clergyman of the parish feels it to be worth his while to enter into controversy with the dissenting teacher. He knows his superiority, and that he has nothing to gain by the contest. Consequently, while local controversies in America are many, and fierce, and prolonged, in England they are few, and soon subside. In an establishment there is less of that kind of zeal which the ignorant admire, but which is, in truth, only party spirit; but there is more of,

and support one Clergyman, the inhabitants are either forced to want religious ministration altogether, or the followers of different sects must agree upon some compromise, by which each yields up some portion of his creed to satisfy the objections of his neighbour. This breeds argument, dispute, and bitterness of feeling. The Socinian will not object to an Arian Clergyman, but declines to have any thing to do with a supporter of the Trinity. The Calvinist will consent to tolerate the doctrine of free agency, if combined with that of absolute and irrespective decrees. The Baptist may give up the assertion of some favourite dogmas, but clings to adult baptism as a *sine qua non*. And thus with other sects. But who is to inculcate such a jumble of discrepant and irreconcilable doctrine? No man can shape his doctrine according to the anomalous and piebald creed prescribed by such a congregation, and the practical result is that some one sect becomes victorious for a time; jealousies deepen into antipathies; and what is called *an opposition church* probably springs up in the village. The rival Clergymen attack each other from the pulpit: newspapers are enlisted on either side, and religious warfare is waged with the bitterness, if not the learning, which has distinguished the controversies of abler polemics."

"Pure religion breathing household laws."

The very fact of the ministry being provided for, and having no *pecuniary* interest in making proselytes, tends to peace. One influential party is withdrawn from the scene of combat: and even the dissenting sects enjoy the sunshine which the establishment diffuses, though, like the blind, they distinguish not the light from which it flows. For, having a common interest in preventing the establishment from exceeding the powers to which it is legally entitled, their hostility to one another, which, in the United States, is often disgraceful to the very name of Christianity, is modified. Another advantage of an establishment is that, although it may be impossible to make all men think alike, yet it indirectly leads if not to uniformity yet to similarity of doctrine. The doctrines and practices of the establishment are fixed; and thus it stands a warning against the excesses of rival sects, while it affords a model according to which those sects, when correcting their abuses, will to a certain extent shape themselves. Every one must have observed that, in manner, in dress, even in the title he assumes, the dissenting teacher wishes to appear like the Clergyman; and this he would not do unless he were accustomed in weightier matters to look up to the Church with a degree of respect, which he will not, perhaps, acknowledge even to himself. The consequence of this is, that, although we have sects of every sort and grade in this country, yet the extremes of "Unitarianism," and Fanaticism in its wildest state, are far less prevalent here than in the United States. Our sects come much nearer to the golden mean; for the establishment, to which all eyes are turned, is always indirectly infusing some slight portion of caloric into the cold system of the "Unitarian," while she tempers the fiery zeal of the Fanatic. The operation, also, of dissenting sects upon the establishment is not

without benefit, since it prevents the religious atmosphere from stagnating. Sectarianism is not, therefore, an unmixed evil; or, if it be, I repeat, it is not an evil to be cured by human means. To expect to model an establishment, so as to please all parties, is to indulge in an amiable but chimerical theory. The object of the practical man will be, not to attempt the extirpation of sectarianism, but simply to remedy its evils. He will not seek to add to our numbers by concession of principles; he will not seek to conciliate a few wavering non-conformists by disgusting the conformist; but his object will be to preserve concord within the sanctuary, and by exhibiting her services in all the fair beauty of holiness, to make men enamoured of the Church.

To what I have said of the tendency of an establishment to preserve peace among religionists, the acrimonious spirit evinced against the Church at the present time is no contradiction. The violence of the sectarian is to be attributed to very peculiar political circumstances, on which it does not become me to dilate in this place. And what, let me ask, what would be the state of the country, at the present moment, if the combined attack of dissenters and infidels—unhallowed combination!—were met with the spirit in which it is made?—What would be the state of the country, if the Clergy of England, instead of acting with the temper of Christians and the deportment of gentlemen, had been habituated to those arts of personal altercation and controversy, which are too often found to prevail where no establishment exists?

It is, indeed, with complacency that I regard the conduct of the vast majority of that sacred order to which I have the happiness to belong, under a system of misrepresentation, calumny, and moral persecution, more hard to bear than tortures or death. And while we look for a recompense elsewhere, through the merits of a crucified Saviour, it is surely a pardonable weakness to feel some satisfaction in the

thought that, when, in a future age, the historian is recounting the acts of the present generation, he will tell of a Clergy who, if they were, like the Apostles from whom they claim to descend, misrepresented as *the filth of the earth* and the *off-scouring of all things*, yet so far trod in their Master's footsteps that, being reviled, they learned to bless, being persecuted, they learned to suffer; being defamed, they learned to entreat.

Before I conclude, I must just advert to the system adopted in some of the States of America, where every person is obliged to contribute towards the support of religion, while it is left to his choice to decide upon the sect on which his bounty shall be conferred. And what is the consequence? The prevalence in those States of what is called "Unitarianism." He who must support some sect, and yet is indifferent alike to all religion, chooses that form, of course, which is nearest to no religion, and remains for ever ice-bound under that petrifying system of theology—that apology for Christianity—which can teach—what he knew before—that honesty is the best policy, but can never warm the imagination or amend the heart. For advancement, for growth in grace, no opportunity is afforded. If I wish to prove the excellency of the contrary system—if I wish to prove the advantage, not only of a national religious establishment, but of establishing the true Church—it is not to argument that I would resort—I should appeal to the experience of those whom I address. Some there are—the happiest of their kind—who, under any circumstance, would have belonged to the Church of their God. But, of the hundreds—I may say the thousands—who worship in this sanctuary, let me ask what first brought the generality within consecrated walls? They came because, through the influence of an establishment a religious atmosphere being created around, it is respectable to attend a place of wor-

ship; and because such being the case, and not being controversialists, they preferred to any other the place provided for them by the institutions of their Country. Unworthy motives! And yet, my brethren, what has been the consequence? If there had been no establishment, half of those whom I see before me would have remained indifferent to the high privileges and blessings of Christianity; but now—though brought here first, perhaps, from insufficient motives—you have become regular worshippers; gradually, from being mere formalists, you have brought the principles of religion to bear on your general conduct; gradually, from considering prayer to be a disagreeable though a necessary duty, you have learned to feel that communion with the Father of your spirits is a great, a glorious, a holy, a delightful privilege; gradually, you have been led from your kneelings in the pew to the rails of the altar, and there, in the Sacrament of your Saviour's Body and Blood, you have become partakers of the benefits of His passion. To you, then, my beloved brethren, to you I need no longer speak of the advantages of such an establishment as that, which, by the piety of your ancestors, and the wisdom of the Constitution, still consecrates your native land—your hearts have already thanked your God for that you were born in a country not only where religion is established, but where the system established is that which was originally instituted by the Apostles, Jesus Christ Himself being the chief corner-stone—that which you can prove to be *the Church of the living God, the pillar and the ground of the truth.*

May we, then, my brethren, be prepared, as *patriots*, to uphold the establishment of the Church in this country; while, as *churchmen*, we are resolute, to endure all things rather than sacrifice to any notions of expediency her Catholic doctrines or her essential discipline in the threefold order of the ministry. Let our ark be supported, but—warned by

the blood of Uzzah—not by unhallowed means—not by unsanctioned concessions. Better to sacrifice an establishment at once than to compromise the Church. For the Church let us be prepared to suffer any thing and every thing which the malice of the devil may suggest, or the ingenuity of man invent. At the same time let us bear in mind that he will never die the death of a martyr who does not strive to live the life of a saint, for the patience of the one, and the resolution of the other, proceed from one and the self-same spirit.

SERMON III.

The Catholicism of the Anglican Church

AND ITS BRANCHES.

Whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it. Now ye are the body of Christ and members in particular.—1 Cor. xii. 26, 27.

DEEPLY impressed with the importance of the solemn office for the celebration of which we are this day assembled, and equally aware of my own unworthiness, as a simple Presbyter, to discuss the great questions which naturally arise out of it in the presence of so many right reverend Fathers of the Church, it is with sincere humility and diffidence that I take upon me a duty, to the performance of which I am capable of bringing little more than that fervent zeal which such an event is calculated to call forth in the breast of every true servant of our holy Catholic Church. Heartily, however, as humbly I pray unto Him "who worketh great marvels," to send down upon this whole congregation such a portion of the "healthful spirit of His grace," as may supply all deficiencies on the part of the creature, and bring our designs and labours to a happy conclusion, to the honour and glory of the Creator.

In contemplating a measure which forcibly brings back to our recollection the primitive periods of the Church of Christ, and awakens the memory of those events which have marked its career from the first mission of the Apostles, down to the present hour, we are necessarily reminded of the distin-

guishing features by which, and by which alone, the true apostolic and Catholic character of it may be traced.

In the regular procession of events, first principles too frequently become obscured, or are only referred to, as they partially appear to justify a latitude of interpretation. In an age of professing liberality especially, men are apt to be fascinated by words, and to merge the distinctive character, —to lose sight, feature by feature, of TRUTH itself—in the prevailing mode of generalizing principles, as well as systems. Thus by an error, venial perhaps as far as concerns the ignorant multitude, but criminal in those who either through prejudice, or for the purpose of deluding others, foster and extend it,—every sect, every shade and denomination of dissent or departure from the institutions of the Apostles and the primitive Church, are comprehended equally with the most rigid and conscientious adherence to them, under the general head and title of the *Catholic* Church.

In such an assembly as this, I need not insist upon the impropriety,—to use no harsher term—of such a general classification; but it may not be considered irrelevant, if in discussing the merits of our present undertaking, in order to anticipate misunderstanding, and to guard against misrepresentation, we explain distinctly and clearly what WE mean by the *Catholic Church;* and hence endeavour to shew how perfectly in accordance with its principles and objects, is the purpose now contemplated by the pious and venerable governors of this pure and legitimate branch of it.

That the Church of *Rome* has unjustly arrogated to herself an *exclusive* claim to the title of *Catholic*—that name so dear to all who are imbued with the love of primitive Christianity —has been too satisfactorily proved by a succession of the ablest divines, and, indeed, is too self-evident, to need any discussion upon the present occasion. We shall rather direct our observations against the error, not only of those who

dissent from our apostolic Church, but even of too many careless professors within its pale—who, ignorant or regardless of the primitive institutions of Christianity—the restoration to which was the object of our Reformation,—content themselves with a literal interpretation of this designation of the one true Church, and thus predicate it indiscriminately of all believers.

That their principle of interpretation is erroneous, a little consideration will serve to shew. Ascertaining καθολικος to mean universal, they demand where is to be found a universal Church. They perceive the disagreement which exists with respect both to doctrines and ceremonies among the various religious establishments throughout the world, and finding, strictly speaking, no satisfactory answer to the question, they, at once, ASSUME the fact, that under the general title of the Catholic Church, must necessarily be included every sect and denomination of professing Christians, however different in doctrine, in discipline or even in faith, from the primitive Church. But is this a just or legitimate mode of interpretation? Is it the mode of interpretation, with which any one who comes to the consideration of the subject will be satisfied? If in the study of literature, the philosophy, or the political economy of the ancients, we were to meet with a technical expression or a term of art, should we rest contented with the imperfect notions conveyed by either, in the first and literal sense? Should we not rather refer to the writings of the poet, the philosopher and the politician, and adopt the term, *whether agreeable or not to its strict etymological* signification, in the precise sense to which it had been restricted by them? This surely is consonant with every principle applicable to the investigation of truth, and must, in justice be adopted in analyzing any question connected with the first and greatest of all truths—"the reason of the faith which is in us."

When, therefore, we adopt and daily repeat the creed of the early Christians, we are surely bound to ascertain not only the meaning of their words, but the precise sense in which they were used, and in which those holy Fathers intended that we should receive them.

By this test, then, we are prepared to abide; and we may, without presumption, challenge the opponents of our interpretation to point out one instance in which the term *Catholic* is applied by the ancients in the indefinite and indiscriminate manner for which they contend. They will invariably find it used, for a purpose directly opposed to that which *they* profess. They will find it used, to speak logically, as a word of the second intention, to distinguish the *one true and apostolic* Church—the Church which was established at Jerusalem by the preaching of St. Peter, and existing through all ages the same, by the succession of its Bishops—from the various sects, heresies, and schisms which even then brought scandal upon the name of Christians. "*Christianus mihi nomen, Catholicus cognomen,*" the former to distinguish him from the heathen, the latter from the heretics, was the motto not of Pacian alone, but of every orthodox member of the Church.

If earlier than the age of Irenæus the distinction is not so clearly marked, it is only because the errors of the first and the former part of the second century, were so gross in their nature that they could scarcely lay claim to the common term of Christian, and that, consequently, the line of demarkation between Churchman and Heretic was too clearly ascertained to require that nice distinction which afterwards became necessary when Schism as well as Heresy divided the believers in the name of Christ. But to the writings of Irenæus, Tertullian, and St. Cyprian,—the polar star of the Ecclesiastical Antiquary,—we might, with safety, appeal, for the fullest proof of our assertion; were it not amply

sufficient for the object we have in view to ascertain the meaning which was attached to the term by those who first adopted it in the Creed.

Although the article concerning the *Catholic* Church had been inserted in many of the Oriental Creeds at the beginning of the fourth century, and although the term itself had been applied to the Church, as well shall presently see, from the apostolic age; it did not form part of any of those Creeds which are retained by us, until the Council of Constantinople added it to the Nicene. Now it would be perfectly fair to infer that the very circumstance of its insertion in the Creed is sufficient, if not to support *our* argument, at least, to invalidate that to which we are opposed. The design of a Creed is *not* the expression of all that we believe, *but* the profession of certain truths which, although denied by some, are maintained by *us*. There is, consequently an antithesis to every article. We profess to believe in God the Father, *because* the Pagan rejects Him; in God the Son, *because* the Arian blasphemes him; in God the Holy Ghost, *because* His personality is denied by the Macedonian. Now, if in the profession of belief in the existence of the Catholic Church, the primitive Christians had intended nothing further than the acknowledgment of the existence of large masses of believers in the name of Christ, scattered over the face of the earth, no one in his senses would have objected to that which was self-evident. To have denied it, would have involved an absurdity too gross for the most weak and illiterate of mankind to have been guilty of; and to have inserted the article in the creed, would, in consequence, have been, at least a work of supererogation. But if, on the other hand, they intended, as we maintain, to distinguish by that title the true and Apostolic Church from the different sects of Schismatics and Heretics; *then* they asserted a fact, against which those sects would vigorously contend, and *then*, also, we can

readily account for its adoption in the various Symbols or Creeds of the Church.

But we are not driven to the necessity of drawing our conclusion by inference, or from merely general views of the subject. The article now under consideration we repeat was first added to the Creed of Nice, by the Council of Constantinople.[a] The question, then, is—what was the idea which the Constantinopolitan Fathers intended to convey by the term. This may be answered at once if the authenticity of the seventh Canon of that Council be admitted, and I trust I do not presume too far in affirming that the arguments in its favour are of equal strength, at least with those of its opponents. Now, these Fathers in their seventh Canon make a manifest distinction, between the various Schismatics and Heretics, and "the Catholic and Apostolic Church of God," by the appointment of particular ceremonies to be observed by the former upon their admission into this Church,—of which, had they previously been members, there would have been no necessity. And let it be particularly observed that among the Schismatics specified in the seventh Canon, and alluded to as being *without the pale of the Catholic Church*, are the Novatians,—the Novatians who differed less from the Church *then*, than any one sect, whether Calvinistic or Lutheran, differs from it *now*,—who

[a] The reader is requested to bear in mind, that the clauses which in our Prayer Books succeed the mention of the Holy Ghost, were not *originally* in the Nicene Creed, but added to it, as stated in the text, at the Council of Constantinople, in the year 381. It is sometimes maintained that this alteration was made *not* at the *general* Council, but at one holden immediately afterwards at the same place. Without entering into controversy upon this subject, it is sufficient to observe, that—even supposing this to be the case,—since it is agreed on all hands that the same Fathers, (or at all events, the triumphant majority of the previous Council,) acted in both, our argument will not be affected by it.

were, in faith Homo-ousians, and in doctrine Episcopalians. Their only distinguishing characteristic was the uncompromising rigour of their discipline; so that if the Novatians were not considered as members of the *Catholic* Church, to that high privilege no other sect surely could prefer a claim.

But even admitting the arguments against the authenticity of this Canon to be valid, we are still at no loss to discover the intention of the Constantinopolitan Fathers, since they admitted the Creed and Decrees of the Council of Nice. For although the Nicene Fathers did not insert it as an article of faith, they nevertheless not only applied the term *Catholic* to the one true Church, in contradistinction to the assemblies of the Heretics, but actually made use of it, in this sense, at the conclusion of their Creed. The original Nicene Creed, as is well known, concludes with an anathema against the Arians, in the name of "the holy Catholic and Apostolic Church;" of which Church, by a reference to their eighth Canon, it will plainly appear they did not consider either Heretics or Schismatics to be members; since that Canon was expressly framed to legislate for those of the Puritan or Novatian Clergy who might "*come over to the Catholic Church,*" *περι των ονομαζοντων μεν ἑαυτους καθαρους ποτε, προσερχομενων δε τη καθολικη κα. Αποστολικη εκκλησια,* manifestly implying that they did not previously belong to it. This is the more remarkable, since the validity of the orders of these Novatian Clergy—who had preserved the episcopal succession, and had among them Bishops regularly consecrated,—is, by implication, in this very canon acknowledged.

Enough I trust has been said to establish the sense in which the term *Catholic*, was by the compilers of the Creed applied to the Apostolic Church of our blessed Lord and Saviour. It was evidently used, I repeat, as a word of the second intention to distinguish the true Church from the heretical and schismatical sects. Adopting, therefore, the

term in its legitimate and restricted sense, we might now, if the time permitted, enter upon a curious and interesting inquiry concerning its origin. It may be said, indeed, that upon this point nothing can be asserted with any degree of certainty. The testimony of the Fathers is, no doubt, various and conflicting. The later Fathers, and particularly St. Augustin, while applying the term in the same restricted sense with ourselves, appear to have believed that it was originally given because "the *Catholic* Church was not like the Churches of the heretics confined to certain places and provinces, but enlarged by the splendor of one faith, from the rising up of the sun, to the going down of the same."[b] But whether such was its original signification may admit of a doubt. The earliest writer by whom the word has been used is Ignatius the Apostolic Bishop of Antioch. It occurs, also, twice in the Epistle of the Church of Smyrna upon the martyrdom of Polycarp, their venerable Prelate. That neither the Church nor Christianity was at that period the universal religion must be apparent to every one. The name, therefore, must either have been given prophetically, purporting that the one true Church would eventually be the universal one,— or might, more probably, have been adopted to distinguish the Christian Church from the Jewish; the one having been confined to a single chosen nation, while the other was destined to spread throughout all the nations of the world. When we consider the disputes which were early prevalent between the Gentile converts and the Judaizing Christians, we can easily conceive the readiness with which the former would adopt a title which proclaimed their liberty, as the sons of God.

But whatever may have been the *origin* of the word, the manner in which it was applied by the Fathers of the

[b] August. Tom. 10 Serm. de Temp.

Church, and the purpose for which it was used, are palpable and clear—upon the whole, then, I conclude, according to my first position, that, in adopting the Creed of the ancients we are bound to interpret the articles in the sense in which they were understood by them, and thus so receive the article in question, as applicable wholly and exclusively to that one Church, which—founded on the day of Pentecost by the preaching of St. Peter at Jerusalem,—is to exist through all ages the same, by the succession of its ministers in an unbroken line from the Apostolic period.

As a branch of this Church, the Church of England, (from which the Churches of Scotland and of North America have derived their succession,) was established: in the middle ages it became not a new Church, but corrupted: and in the sixteenth century it was not made a new Church, but it was reformed. Our Reformers gradually and carefully removed the corruptions by which it was defaced, and brought it to the state in which we find it now.

Resolute against error, yet cautious of innovation, the divines of England consulted Scripture by the light of antiquity. The traditionary comments of the Fathers and the authoritative decrees of the four first general councils were a check upon the presumption and too prevailing error of self-interpretation. Truth, not the spirit of party animated their councils, *μηδ' ὑπερεσβαντες μηδ' ὑποσεβοντες*, was their motto. The doctrines which were rejected by them had never been the doctrines of the primitive Church, and while they scrupulously abscinded all that was *Popish*, they tenaciously adhered to every thing which was *Catholic*.[c] Thus through

[c] As the Bishops both of Scotland and America, have derived their succession through the Bishops of England—the former in the reign of James I. and Charles II. the latter in that of his late Majesty—they have an equal interest in the English Reformation with ourselves. It is impossible to trace the history of the English Reformation, without per-

their agency, under the guidance of providence, was reformed that *Catholic* Church for the high privilege of belonging

ceiving the strong desire and constant care of the Reformers, throughout, to reject "every thing *Popish* and to retain all that was *Catholic*." To give a few, out of the many instances which might be adduced: in the articles drawn up by Convocation, in the reign of Henry VIII. and signed by the members in 1536, (which was the first real step towards the Reformation) "all opinions contrary to the Articles of the Creed are condemned, which were of long time past condemned *in the Council of Nice, Ephesie, and Chalcedonense*, and all others since that time in any part *consonant to the same*." In the institution of a Christian man, published in 1537, it is declared, in the notes upon the Creed, "that heterodoxes condemned in *the four first general councils*, must be renounced, and the Creed interpreted agreeably to the sense of Scripture and *antiquity*." In the act for the conformity of prayer and the administration of the Sacraments, in the reign of Edward VI. it is expressly stated, that the Bishops and Divines who had been appointed to draw up the reformed Liturgy, "had been directed to have a regard to the direction of Scripture, and the usages of the primitive Church." Cranmer, who drew up the answer to the rebels of Cornwall and Devon, in the same reign, states, "that the practice and belief of the Church of England is agreeable to the *decisions of the general councils*." In the act for recalling the liturgic books, the first book of Edward is declared "to be agreeable to the order of the *primitive Church*." In the letter sent by the council to the Lady Mary, A. D. 1550, (that part which relates to religion having probably been written by Archbishop Cranmer, assisted by a greater than Cranmer, Bishop Ridley,) it is said, "that all the Articles of the Creed were professed both by the Romanists and the Church of England men — that the difference lies in the ceremonies, and the use of the Sacraments — that in these particulars the English Reformation has *recovered* the worship to the directions of Scripture, and the *use of the primitive Church*." The reformed preachers, who from prison addressed Philip and Mary, offered to prove their doctrines "by *catholic* principles and authority, by Scripture and *antiquity*." Cranmer, at his last trial, and previously to his recantation, declared, "that he was not only willing to be determined

to which, on bended knees and with uplifted hearts, we should pour forth our praises and thanksgivings to the Al-

by the sense, but to subscribe the very phrases and terms of the ancients relating to the Eucharist." Horne, in the conference between the Papists and Reformed at Westminster, at the beginning of the reign of Queen Elizabeth, asserts: "that his party were guided by the *practice of the Church for the five first centuries.*" Elizabeth herself, in her reply to the foreign powers who applied to her to receive the ejected Bishops, gave as one of her arguments for refusing their request, "that no new faith was propagated in England, no religion set up, but that which was commanded by our Saviour, and *practised by the primitive Church*, and *unanimously approved by the Fathers of antiquity.*" I shall only further add, that by 1st Eliz. I. what was adjudged to be heresy by the *four first general councils*, is allowed to be so by the English statute law. Having thus shewn, from the commencement of the Reformation in the reign of Henry VIII. to its consummation in that of Queen Elizabeth, that it was merely the design and object of the English Reformers, by abscinding the novelties which popery had introduced, to place the Church in the same situation in which it stood during the primitive ages; we have only to appeal to history for a most triumphant proof of their success.

It has been the boast of the Roman Catholics, and of late years they have upon this ground, appealed with too much success to the feelings of the ignorant, that their's is the *old* Church, and our's the *new* one. That their's *is* the old Church, *when it is compared with the other Protestant sects*,—with the Presbyterians and Independents, we are free to confess,—but that it is NOT so, when compared with the Church of England, has been, and must always be, maintained by every sound Churchman. What is a new Church? That which adopts or supports novelty of doctrine; *not* that which, retaining the Episcopal succession, rejects all those doctrines which *want the stamp of antiquity.* If this definition be correct, we are bold to assert, that OUR'S IS THE OLD CHURCH—and the ROMAN CATHOLIC A NEW ONE. Every one of those peculiar tenets which distinguish them from us is a NOVELTY; the charge of novelty we retort upon them. "Nothing but impudence itself," says Bishop Bull, (Vindication, p. 119,) "nothing but impu-

mighty "giver of all good things." We conscientiously believe that this Church thus restored to primitive purity,—

dence itself, dares affirm that the Scriptures teach or *the primitive Church practised*. image worship, invocation of saints, the half communion, prayers in the tongue not understood by those who are required to join in them;" and to these we may add transubstantiation, the supremacy of the pope, and the adoration of the host. It was after enumerating these *innovations* of the Church of Rome, that Bishop Jewell declared, that "if any one of his adversaries were able to make good a single proposition amongst them all, either by sufficient declarations of Scripture, *or* by the testimony of the *ancient fathers or councils*, he would give up the contest, and declare himself a proselyte." His ever memorable challenge, in which he defied the Papists to "bring one sufficient sentence out of any old *catholic doctor or father*, or out of any old general council, or any *one example of the primitive Church*, in favour of these doctrines for the *first* 600 *years*," has hitherto been unanswered—because it is unanswerable. We might, at the same time, defy the Romanists to shew that we have received any doctrine or tenet which was *not* received by the Catholic Bishops of the primitive Church. We are justified, therefore, in proclaiming in the words of Bishop Hall:* "Be it known to all the world, that our Church is only *reformed or repaired*, NOT MADE NEW—there is not *one stone of a new foundation* laid by us; yea, the old walls stand still, only the overcasting of those ancient stones with untempered mortar of *new inventions*, displeaseth us; plainly set aside the corruptions, and the Church is the same."

I will only add, that if it be true, as some persons would have us believe, that the objectionable doctrines of their Church are no longer holden by the Roman Catholics, all controversy is at an end—all bone of contention taken away—let them set aside their corruptions—let them cast off their bonds of human superstitions, and the Churches are the same. That there would be no backwardness on the part of the Church of England, to lend her assistance to any part of the Romish Church, which might be willing to renounce all, or even most of its errors, is sufficiently proved by the friendly correspondence which was entered

* Quoted by Bishop Bull, "Vindication," p. 164.

restored in countries, wherein it is by law established, to the state in which it existed in the days of Constantine,—restored in countries like this[d] and America where it is simply tolerated, to the state in which it existed in those still purer ages, which boast of a Cyprian, an Irenæus, an Ignatius, even of the Apostles themselves—is that true *Catholic* Church, "against which," (He whose words shall remain firm, though heaven and earth pass away, has declared it) "the gates of hell shall not prevail."

Under this view if the subject, we shall easily perceive our relative position with respect to the leading sects of the

into, on that subject, between Archbishop Wake and the historian Du Pin.* But the fact is, that their objectionable doctrines are *not* renounced by the great body of the Roman Catholics; and it is as absurd, as it is useless, to seek to ascertain the doctrines of a Church or Sect, from any singular opinions which may be entertained by a few individuals, however exalted in station or distinguished in character. By the law and the testimony—by their canons and ritual are they known —until those be altered, their Church must remain what it was MADE at the Council of Trent.

Much as this note has been extended beyond my original purpose, it is impossible to conclude without observing, that if the design of our Reformers in renouncing Popery was to return to true CATHOLICISM, and if we are commanded, as we undoubtedly are, by the canons, to preach nothing but what is agreeable to the Catholic Fathers, and the Ancient Bishops,—they will be the truest and most orthodox Churchmen, who devote their time to the study, (*not* of the continental Reformers, of Luther, Melancthon, or Calvin,) but of primitive Christianity—"nequaquam hujus temporis consuetudinem, sed veterum Scriptorum auctoritatem sepuentes."—It would have been better perhaps, inasmuch as it would have explained the true character of our pretensions, had our Church in Scotland and America assumed the title of the *Reformed Catholic Church*, instead of that by which it is now designated—the Episcopal Church.

* See the Appendix to Mosheim.

[d] It is to be remembered that this Sermon was preached in Scotland.

Reformation on the one hand, and the Romanists on the other. To both can we hold out the hand of Christian charity, with neither can we enter into entire communion. We consider the former in error for having seceded from that Church which required reformation, but which we were forbidden, as the institution of our Saviour and His Apostles, to overthrow; the latter we regard as a *branch* of that *Catholic* Church, to which we ourselves belong—but a branch so scathed by time and cankered in the sap, that we dare not rest upon it our hopes of salvation.* The one, in short, we censure for having revolutionized instead of reformed, the other for pertinaciously defending instead of correcting errors—unknown to antiquity—the creatures of barbarism, ignorance and superstition. But as long as they continue to hold the doctrine of the holy undivided Trinity, we regard neither the one nor the other with feelings of severity. Our fellow Protestants, although on many points erroneous, worship the same Father, Son, and Blessed Spirit with ourselves, they confide on the merits of the same crucified Redeemer; they look for, and will, we trust, through His mercy, receive the graces of the Holy Spirit; if not in all their fulness, yet so as to secure the salvation of their souls. The same charitable feelings we would extend to the Church of Rome. That the Church of Rome, amidst all its errors, still retains faith sufficient for salvation—that amidst all its corruptions it still cherishes something which is pure—that amidst all its superstitions it still points out to the sinner the road of virtue and the path to heaven—that it still can boast among its members, many who, however mistaken in their doctrines, are to be esteemed for their virtues, and honoured for their piety, God forbid that the most devoted Protestant should deny. But at the same time with these charitable, Christian and liberal sentiments, with respect to other com-

* The same may be said of the Greek Church.

munions, our Church has ever united the most uncompromising firmness in maintaining the doctrines of its own. We have a duty to perform to ourselves, and above all to our God, paramount to that even which we owe to our neighbour. Believing, therefore, according to our previous statement, that the Almighty, having in his wisdom instituted one Church, (which, for the sake of distinction, has received the title of *Catholic)* intends, through the agency of His creatures, that it should last for ever—and conscientiously believing, through a clear and impartial interpretation of the Gospel commission, that the high trust of preserving the purest branch of it, has been confided to *us*,—we feel it a solemn duty incumbent upon us, not only to preserve its faith intact and pure, but equally to vindicate it from the glosses of ignorance and prejudice, and zealously to cultivate those peculiar doctrines, which *have always marked and do still continue to mark* the distinction between THE CHURCH OF CHRIST, AND THE SECTS OF CHRISTIANITY.

By these principles, which instruct us how to perform our duty to God without violating our obligations to man, we are actuated in whatever nation we may reside. We seek not to interfere with, much less to overthrow any Christian form of worship which may be established by the civil constitution, so long as it tends to promote the great ends of virtue and morality. For ourselves, we, at the same time, lay claim to the privilege of worshipping the Almighty in the manner we conceive to be prescribed by Him, and of keeping clear from what we consider to be error on the one side or on the other, whether resulting from the *innovations* of the Protestants or of the Romanists. In this country, grateful for the toleration which is afforded to the reformed Catholic Church, its pious ministers, while they vindicate its doctrines and maintain its discipline, seek not to interfere with the Presbyterian establishment; but, although they cannot enter

into its communion, or attend its services, they duly appreciate its merits in contributing to rear and foster a thinking, a sober, a moral people. The same sentiments influence us, when resident in a country where the Church of Rome is established. Far be from our views that misdirected and fanatic zeal, which would seek, at all hazards, the downfall of even an erroneous mode of Christian worship, reckless of the consequences which in removing one stumbling-block may open the door to a thousand others, and give loose to passions which war against the spirit of Christianity itself. That the day indeed will come when those branches of the Christian Church which still lie obscured under the corruptions of Rome, in the same state now, or nearly so, in which we were three centuries ago, will gradually be reformed according to our example, and by its own members be restored to that primitive purity to which we have returned, Christian charity commands us to hope—that the day may not be far removed Christian charity induces us to pray; still Christian humility instructs us to wait, in patience, for God's own time for the accomplishment of this glorious event. But if our charitable sentiments are thus largely exercised, when forming our opinions of other communions, how naturally, I repeat, are they exalted to brotherly love, when regarding the members of our own. There is, accordingly, among all true members of the reformed Catholic Church, a bond of union which no time, no distance, no disagreement even, on certain points in themselves indifferent, can ever dissolve. In its welfare, wherever it may exist, in England, in Ireland, in presbyterian Scotland or republican America, in the regions of the East, or the islands of the West, a true Catholic will take an interest, not less fervent, not less sincere, not less devoted than that which he experiences for the particular branch of it to which he may himself belong, "whether one member suffer, all the member's suffer

with it, or one member be honoured, all the members rejoice with it."

Thus bound by every tie of duty and affection to have in honour all those of our brethren, who "continue to hold fast the form of sound words which they have heard;" we deem it equally incumbent upon us to prevent the rise, or to animadvert upon the progress of error, whenever it appears to be insinuating itself within the pale of our vineyard. It is not, therefore, with an indifferent eye, that we observe its stealthy growth among the scattered members of our communion, in the different parts of the continent of Europe. It is a well known fact that many thousands of British subjects are at the present moment resident abroad. The difference which exists between that branch of the Church to which we belong, and the various Protestant Establishments, as well as the Church of Rome, are too striking not to be at once discerned. These absentees from the land of their fathers, therefore, feel a natural dislike to attend, for a continuance, the public worship, as established in those countries in which they may have taken up their abode; while awful, indeed, must be the reflection to the pious, that there is either none qualified or none willing to administer the Sacrament of Baptism to the infant, or the Eucharist to the sick. An English clergyman is, consequently, the first object of their search; and with his aid, if attainable, they are accustomed to establish a chapel, under the sanction or the connivance of the government, in which the English service is performed. In doing this, they are at present, by necessity, compelled to act upon the principle of the *Independents*, with their ministers unlicensed, their chapels unconsecrated, and their children unconfirmed! There is scarcely a mark of our Church to be discovered, excepting its liturgy; nay, even the propriety of the conduct of that clergyman who takes upon himself to officiate among them, for a permanency, may be questioned. The truth of this assertion,

which is made without any feeling of disrespect towards the many pious and excellent clergymen, who are at present compelled by necessity to perform their functions unlicensed, —will easily be perceived by a slight reference to the ordination office. The Bishop immediately after the laying on of hands, is directed to deliver the Bible to the new-made priest, and to say: "Take thou authority to preach the Word of God, and to minister the holy Sacrament,"—*(not*, observe, in any place where he may find it convenient, *but)* "in the congregation *where* thou shalt be lawfully appointed;" and those only we ought to deem lawfully appointed, according to our Twenty-third article, "who have been chosen by men who have authority in the congregation or Church, to call and send ministers into the Lord's vineyard"—that is to say, upon our episcopalian principles, by a Bishop. Thus, then, the clergy who officiate in the episcopal chapels in different parts of the Continent, are, through necessity, assuming an authority which was *not* bestowed upon them at their ordination, and which can only be conferred by a Bishop. It may be said this license might be obtained from an English Bishop;—and although an English Bishop, unable to visit the spot, might not, in every instance, be qualified to judge of the expediency of granting or of withholding such license, we are ready to admit, that if this were the only reason, it would scarcely justify the recourse now had to a measure of an extraordinary nature; but when coupled with others of equal or of greater importance, it is not to be overlooked. There is no person, I believe, properly instructed in the principles of the Church, who will not readily acknowledge the very great importance of the solemn rite of confirmation. The fear, indeed, of falling into the error of the Romanists, and of classing it with the two great Sacraments of the Gospel, has, perhaps, induced some persons to rank this sacred ordinance too low, and to regard it merely in the light of an edifying ceremony. Upon its real importance as

the σφραγις δωρεας πνευματος αγιου, in a congregation so versed in primitive lore as the present, it were presumptuous in me to insist. Of this holy, apostolical, and important rite the children of many thousands of our brethren, not merely travelling over, but actually *resident upon* the Continent,—who being engaged in trade or business, are likely there to remain —are now deprived. If this, then, were the sole object to be gained, who would not rejoice at the pious work to which these venerable Prelates are this day about to lay their hands. But we go further, we not only lament the want of that order and regularity which result from the spiritual government of a Bishop,—we not only complain of the anomaly of Episcopalians dependent upon no *Episcopus*,—but we look, with some degree of alarm, to the precedent which is set, of presbyters establishing, when out of the jurisdiction of their national Bishops, *independent congregations*. Such a procedure, unwarranted by the doctrine, the canons, or the example of the primitive Church, can only be palliated by extreme necessity,—a necessity which is the present object to remove. The occasional visitation, also, of a superior,—the influence of one coming like a father among his people, especially upon the younger and less experienced clergy, who are frequently employed in the continental chapels, and who are thus placed in situations where the want of advice and experience is deeply felt;—the check, too, which this will have upon those who may be gradually, and almost unawares, yielding to the allurements of dissipation unchecked by any moral or religious restraints —these are benefits which cannot—ought not to be overlooked.

To promote then, these holy objects to which we have alluded, and to avert those evils which we so justly apprehend,—to counteract, also, that too prevalent opinion, that our Apostolic Church exists wherever its liturgy is read, or its

doctrine preached;—to convince foreigners in general, and the Roman Catholics in particular, that our's is the primitive faith, and that with St. Ignatius we hold it not only necessary "to have one common prayer, one supplication, one mind, one hope," but that it is also necessary "that nothing be done without the Bishop;"[f]—that in the words of the same Ignatius, confirmed by the 32nd of the apostolical canons, "it is lawful neither to baptize nor to celebrate the holy communion without the Bishop,"[g] without that is to say the episcopal sanction—to evince in short our faith, that "*sine Episcopo nulla Ecclesia*," without a Bishop there can be no Church—is the present pious design of our right reverend fathers. Aware of their two-fold character, as Bishops bound *particularly* to the discharge of their episcopal functions within the districts to which they have been appointed by Providence, and *generally* as bishops of the Church at large, to promote the true faith in every place to which their influence may extend—aware also that to avoid great evils it is necessary to prevent small ones,—and that a schism may at the beginning be easily closed, which if left to widen unnoticed, may eventually be beyond our power to heal,—they have determined to invest with the episcopal character a pious and zealous presbyter of that branch of the Church which is established in England, who has for years voluntarily devoted himself to the spiritual interests of our absent brethren;—one, who qualified by his learning and piety as well as by his local experience, will cheerfully be guided by their advice, and in humility follow their example. And where—where can he find an example more worthy of imitation than that which has been afforded him by the Bishops of Scotland? Should persecution await him,—

[f] Ep. ad Magn. cap. vii.

[g] Ep. ad Smyrn. cap. viii. Tertullian also speaking of Baptism, "Dandi quidem habet jus summus sacerdos, qui est episcopus dehinc Presbyteri et Diaconi—*non tamen sine episcopi auctoritate.*" De Baptismo, cap. xvii.

which God of His infinite mercy avert! where could he find an example more worthy of imitation than that which has been afforded by those venerable Prelates who, not a century ago, achieved the work, without the fame of confessors,—who exposed themselves to the storm of persecution, to shelter their ark from the annihilating blast which swept around it,—who undauntedly defended the priesthood from the aggressions of Korah and his company, but were like Moses, "the meekest of men,"—who "dared to be honest in the worst of times," that they might transmit their Church,—and they *have* transmitted it, uninjured to you,—who having renounced every worldly comfort, every temporal hope for the sake of their conscience and their God, are now, we doubt not, enjoying a celestial crown with the martyrs of old.

Should he meet, on the contrary, as we hope and pray that he may, with that toleration abroad which we extend to the Romanists here, where can he look, I would ask again, for an example more worthy of imitation than that which is afforded him by the Bishops of Scotland, who have inherited the virtues, but blessed be God, not the sufferings of their ancestors,—whose learning, talents, and unassuming piety shine forth the more conspicuous from their very poverty—who with the most uncompromising adherence to principle, unite a truly Christian liberality of sentiment—who in their zeal as Churchmen forget not their duty as subjects, but while vigorously contending for *the faith that is in them*, through the fear of God, yield, without a murmur, the precedence which the laws have conceded to others, in their duty to the King.

Commissioned by these holy fathers, he goes, according to the principles before laid down, *not* to interfere with, (let this be constantly borne in mind,) not by word or deed to give offence to any established Church or sect, but simply and exclusively to superintend the worship of the British

residents in France and Belgium; to afford them the means of worshipping God in their own way; to authorize their Sacraments, to confirm their children, to license their clergy, and where many have fixed their abode in one place, without a clergyman, to officiate among them,—to ordain some person qualified on the spot.

This, my brethren, is the truly evengelical object which has brought together, upon the present occasion, the venerable fathers of your Church. But, "except the Lord keep the city, the watchman waketh but in vain." We call upon you, therefore, we earnestly exhort you, to put up your prayers to the throne of grace, that the Great Disposer of all human events may prosper their pious design, that He may grant a full proportion of "his heavenly benediction "and grace" unto him who will be this day consecrated a successor of the Apostles; that, following their bright example, "he may turn the hearts of the disobedient to the wisdom of the just?" that, "by his life and doctrine, he may set forth the glory of his gracious Redeemer and set forward the salvation of all men." Finally, brethren, we call upon you, and earnestly exhort you to pray, that, by the important business of this eventful day, the knowledge of our apostolical doctrines may be more universally diffused, and, in consequence, more generally appreciated. May generation upon generation arise to preserve uncontaminated and pure that ONE HOLY, CATHOLIC, and APOSTOLICAL CHURCH which was planted by the Apostles, and watered by the blood of martyrs—which was corrupted by our grandsires, and reformed by our sires. Thus may our children's children—may generations yet unborn, who shall bear our names when all other memorial of us will be lost—join with us and all good Christians, in the Church triumphant in heaven, in ascribing blessing, honour, glory, and power unto the Great Shepherd and Bishop of our souls, which was, and is, and is to come.

SERMON IV.

The Sin and Danger of Lukewarmness.

"Thou art lukewarm."—Rev. iii. 16.

Such was the character given to the Church of the Laodiceans by Him who, being God Himself, assumed for the occasion a title which denotes decision of purpose and stedfastness of character, and described Himself as the Amen, the Faithful, and True Witness, marking more emphatically thereby the disagreement between those, who professed to be His followers, and Himself the divine example as well as Saviour of His Church.

"I know thy works," said our Lord to the Church of the Laodiceans, "that thou art neither cold nor hot: I would thou wert cold or hot." It was not to praise either the one extreme or the other that these words were uttered; they were merely intended to describe the divine abhorrence of that lukewarm state,—in which, mistaken for the via media, men deceive themselves by supposing that, because they are not openly opposed to the Gospel, they must therefore be under its sacred influences; and the mere professor of godliness accounts himself to be an Evangelical Christian. The man who is cold, without any religion, cannot be saved while he continues thus; neither can that man who is hot, whose fanaticism leads him to crime, as in former days to burn men at the stake, in these days to have recourse to evil speaking, lying and slandering against those who by adhering to the principles of the Church, may differ from himself;—but there is more hope for these than for the political

Churchman who, while professing a respect for religion, and boasting a charity which would palliate vice by countenancing error, careth for none of these things: there is more hope that the cold or that the hot will repent, than that the lukewarm who thinks that he is quite religious enough, will be converted. Of the lukewarm state, therefore, our Blessed Lord expresses His disgust in the very strongest terms; for, even as in the taste of that which is lukewarm, there is that peculiar nauseousness which will cause us at once to eject it from the mouth, so does the Lord Jesus nauseate the lukewarm character in the members of His Church.

I say the members of the Church, instead of the Church itself, for when such a charge is brought against any particular branch of the Church Catholic, it has reference not to what may be called the external circumstances of the Church, but to its existing members, forming the majority of which it is composed. A Church may be in externals corrupt, and yet not be guilty of the sin of lukewarmness: we could hardly say, for example, that lukewarmness is a charge which can justly, at the present time, be brought against the corrupt Church of Rome: whereas the sin of lukewarmness may be a prevalent sin in a Church, which like our own, has been by the piety and wisdom of our ancestors so wisely reformed, that she is regarded by her faithful children as the purest branch, without exception, which now exists of the Church Catholic. Even in this Church there may be lukewarmness; and if we say that their *is* lukewarmness, or that there *has* been lukewarmness, while we take blame to ourselves, or cast it upon our fathers, we say it not in disparagement of our Holy Mother the Church, but of those her unworthy children, who, in spite of the Church, her injunctions and her discipline, have been guilty of the offence; and when the charge is substantiated, it proves, not that the Church itself, externally considered, but, that the members of the Church,

at some particular period, require reformation. It was not in her liturgy and offices, it was not in her fastings and prayers, it was not in her forms and ceremonies, it was not in her sacraments and ordinances, that the Church of the Laodiceans required to be reformed, for at that period these were, in essentials, precisely the same in every branch of the Church; the reform was necessary in those members of the Church who, notwithstanding the injunctions of the Church, were too sensual or too unscriptural to fast, and too worldly to continue instant in prayer, who profaned her liturgy and offices by attending them irreverently, carelessly, coldly, and thought that their neglect of her ceremonies argued, on their part, a superiority of wisdom, instead of proving, as it did, an absence from their hearts of humble faith and reverential love; and who desecrated the sacraments and ordinances by coming to them with minds unprepared by a living faith for the reception of divine grace; although none could have in words denied that, through the sacraments, grace was conferred upon hearts prepared to receive it, for this heresy, the anti-sacramental heresy, did not exist until, at a period much later in the history of the Church, the truth of the Gospel was made to succumb to the inventions of man.

In every age, then, it becomes a question of solemn importance to ascertain whether the Church in which God, by his predestination, election and grace, has appointed us to serve Him, be, or be not, at the existing time, in a lukewarm state.

That the charge of lukewarmness is justly brought against the members of the Church of England generally, during the last century, can hardly be denied. We hear it continually urged by those who observe that if the Church of England, that is, the members of the Church, clerical and lay, for the laity are as much a part of the Church as the clergy, had done their duty in times past, things would be

very different from what they now are. And we may in a great degree trace this to the erroneous view which was, during that period, for the most part, taken of the connexion which exists between the Church and the State.

Until the Revolution of 1688, the prevalent opinion was, that by a Christian country was meant a country which united itself with the Christian Church, not only by recognizing its doctrine, but by enforcing its disciplinary laws; so that the laws of the State should always be framed in agreement with the canons of the Church, and any new canons enacted by the Church, should always accord with the laws of the State. Hence, while the two powers, the spiritual and the temporal, in their legislative capacity often acted separately, the one body was bound to support the enactments of the other, and so the two bodies became, in the eyes of the people, in many respects, identified. And thus it came to pass, that heresy was regarded as an offence to be punished with the same severity as a felony, and an illegal conventicle of religionists was to be put down by the same armed force which was employed to quell a riot, or disperse an assembly of political revolutionists. In like manner, as in these days, if a person is conscientiously opposed to a monarchical system of government, he has no remedy but to leave the country and reside in a republic. Our ancestors thought that if persons could not conscientiously conform to the Church, there was no alternative left for them but to leave their native land, and go where they might find a system of religion more in accordance with their private judgment. So long as they remained in England, to the laws of England, whether of the Church or of the State, they were compelled to yield obedience. Of toleration they had no more idea than a Greek or a Roman politician had of the existence of a state of society without slavery.

This notion accounts for many acts of severity, amounting often to persecution, on the part of our early reformers, from

which, in these days, we should justly revolt. What we should now deem persecution, they regarded as a punishment necessarily inflicted upon the transgressors of the law, and they had no more compunction in restraining a schismatic, than our present rulers have in punishing the demagogue who breaks the peace; as the conscientiousness with which the latter holds his disloyal opinions is not now regarded as an excuse, no such excuse was in former times admitted to exonerate the schismatic from the penalty of the law. The struggle down to the period of the Revolution was not for toleration, but either for the establishment in this country of the presbyterian sect, instead of the Church, or for the re-introduction into the Church of those errors of popery which were so wisely repudiated at the reformation, and against which we still protest.

At the Revolution, the principle of toleration was positively asserted, although it was not carried out to its full extent. We *may* regret that men could not be persuaded to act together in one body as regards religion, notwithstanding those differences of opinion which must exist, to a greater or less degree; since in civil affairs this they are able to do: but the experiment was fairly made for some time after the reformation, and it did not succeed. We must rejoice, therefore, that the next best course was adopted for the peace of society, and that toleration was established. A full, a free toleration is, under these circumstances, a blessing for which we cannot be too thankful:—it is a blessing to the Church not less than to parties tolerated, since it enables the Church, when her rulers are religious men walking by faith, to fix her attention solely on the question, What is the truth? and she may then maintain the truth without respect of persons. But then, the fact of a toleration completely changed the nature of that alliance between the Church and State which had theretofore existed, although this circum-

stance was not at once, or for some time, perceived. At that period, the Church might have disconnected itself from the State, reserving only its endowments, since for her endowments, the Church is indebted to the munificence of individuals, and not to the liberality of the State,—for the State, though it has often taken from the Church, has given to it next to nothing. But this course was not pursued. As the rights of toleration became more extended, the canons of the Church intended for a whole Christian nation became more relaxed, for, without a violation of those rights, they could not in many instances be enforced. The rulers of the Church therefore, to keep up the little discipline they were enable to enforce, applied to the State and governed the Church, not by ecclesiastical canons as in times past, but by acts of parliament. The consequence was, that the notion began to prevail that the Church was a mere creature of the State: the idea of the Church, an institution founded by Christ Himself, was permitted to sink into that of an establishment, a sect created by man: made by a breath, and, consequently, liable to be by a breath destroyed. The worldly name of an establishment was, indeed, during the last century, made to supersede the divine name of the Church, and since there is a mighty and unseen power in a name, a word, the minds of men were gradually led from relying upon the outstretched arm of the Divine Head of the Church, to trust on the arm of flesh, and regard the protection of the State as the one thing needful. Hence the Church being regarded as an appendage to the State, it was supposed that, although the State might act in sacred things through the ecclesiastical as one of its departments, still by the State every thing was to be done; and the State doing nothing, nothing was accomplished: it was supposed to be the business of the State to build churches, and therefore a population grew up without any sufficient provision for their spiritual wants;

it was thought to be the duty of the State to educate the people, and therefore the people were uneducated; it was thought to be the duty of the State to maintain Churches in the colonies and to establish missions, and consequently those very colonies which now form the United States of America, and in which a branch of the Church is flourishing under the divine blessing,—those colonies remained in a state of spiritual destitution until they were divided from us; nay, what was worse, since people had learned to connect the operations of the Church with those of the State, the State, through its various governments, sometimes prevented the Church from acting, lest what was done by the Church should alienate the minds of certain classes of the people from the State: when the bishops, for example, wished to establish that Hierarchy in America, which, since the separation from the mother country, the United States have possessed, the government of the day interfered to prevent a measure which was deemed to be impolitic.

We ought not to be surprised at finding that the bishops and clergy, became mere functionaries of the State, when they had been led, by circumstances, to resign to the neglect of the civil magistrate the generality of those duties which ought to have devolved upon themselves as servants of the Lord Jesus, should think of making themselves comfortable at home, puffed up by their temporal dignity, and looking down upon their spiritual office: many, in consequence, becoming self-indulgent themselves, were easy and lax in referring to the discipline which they were no longer able to enforce: fasting, though strictly enjoined by the Church, fell into disuse, and clergymen were sometimes found to be so degraded as to palliate this neglect by representing fasting to be any thing but what it is,—to consist in the easy temperance of those who fare sumptuously every day, and whose private judgment was to decide in what the temperance,

which required no self-denial, was to consist: daily prayers, together with the observance of Fasts and Festivals, which, at the beginning of the last century, were general, fell into desuetude, because to a self-indulgent people, clergy and laity, they were irksome: all mortification was regarded as popery: all enthusiastic zeal and fervour of feeling as methodism: in things spiritual as in things temporal, each man seemed to be saying, soul take thine ease.

There were, indeed, many and splendid exceptions; the more splendid, because the great and holy men who formed the exceptions, were great and holy in spite of adverse circumstances: But still I fear that in the description thus given, the picture has not been over-charged: and one charitable conclusion we must draw from the contemplation of these circumstances;—we may lament, but we cannot wonder at the fact, that many persons of ardent and enthusiastic minds, confounded the mal-administration of the Church, with the Church system itself, and in seeking for sympathy in those enthusiastic feelings of devotion which the Church, rightly administered, would encourage, quitted a communion which, if not absolutely cold, had, at least, become lukewarm: when we assert the principle of the Church, when we would recall to the fold the wandering child of error, we should deal very tenderly with those who have thus been educated in separation from the Church, by parents who, under such circumstances, seceded from it: it is a false charity not to tell them of their errors, and that we deem those errors to be of a serious nature, for it is by so doing that we awaken them to inquiry: but we are *not* to judge others, and even when they are most hostile to us we should say,—Father, forgive them, for they know not what they do.[a]

[a] There seems to have been as strong a desire among the lukewarm during the last century to compel devout and enthusiastic men to leave the Church and go over to methodism, as there seems to be in the present day a determination to drive them into the Church of Rome.

Of this past lukewarmness we are now reaping the sad fruits: we are surrounded by whole classes of enthusiastic men, who ought to be with us, but whose minds are alienated from the Church: we are also surrounded by a population fast sinking into heathenism: immorality is prevailing in the manufacturing districts to an extent which cannot be contemplated without weeping, by the Christian Philanthropist.

And what are we churchmen doing? We are certainly animated by an increasing activity, devotion, and zeal. But still we are too much inclined to look to the State for support; although, if we regard the case fairly, we must perceive that the State, formed as it now is, and having granted a full toleration, cannot give to us its exclusive support; all that we can expect is, that, as an act of common justice, it will permit us to retain what we have inherited from our predecessors: nor would it be desirable that by accepting a grant of money from the State, (and it could never be equal to our needs,) we should afford another plea for the interference of the State in ecclesiastical affairs: all that the Church should ask of the State is, protection,—protection to her property, and liberty, by the taxation of that property, for the purposes of religion, to meet the demands which are made upon us, for the education of the people and the extension of the Church. By some such measure, much may be done: and blessed be God, by the voluntary contributions of our higher ecclesiastics, much in this respect is beginning to be done: but much more, and that more systematically, remains to be done: large sacrifices must be made by the bishops and clergy; and although we should not expect so much in proportion from the laity, since the clergy are to set the example, and since they receive their endowments that they may be the better able to do so,—still, large sacrifices, very large sacrifices must

be made by the Christian laity. If you wish to hand down to your children the blessings which belong to that pure and reformed branch of the Catholic Church, which, when rightly administered, is indeed the purest portion of the Christian vineyard, equally removed from the superstition and from irreverence,—if you wish to extend its blessings through the length and breadth of the land, you must sacrifice much. And this is no time, my brethren, for slumber: if we love the Lord Jesus we must be up and doing: *they* may be angered who are aroused from their easy slumbers, when we call upon them to awake and arise: the clergy may be angered when we tell them that more is required of them than to live respectably, to preach eloquently with the enticing words of man's wisdom, to declaim on platforms, and to rush into controversy with one another: the laity may be angered, when we tell them that something more is required of a Christian than to sit in judgment upon a preacher, to criticise sermons, and with a domineering spirit to maintain a certain class of opinions: when we exhort them to acts of self-denial, and bid them, instead of paying others to do what they ought to do themselves, to take up the cross that they may devote themselves to the cause of a Crucified Master. But by all who are in earnest, the warning cry must be raised, and we must tell each man to dread, as he would dread the loss of his Saviour's love, the accusation, *Thou art lukewarm!*

I have said that the charge of lukewarmness, when brought against a Church, has reference, not to its institutions, but to its members. At the time of the reformation it was in her institutions that our Church required to be reformed: in a season of lukewarmness, the reformation is needed in her members, in her clergy, and in her laity—in ourselves, my brethren. Let us each one of us have regard to one individual, even to ourself; let us vindicate ourselves

from the charge of lukewarmness, by a zeal and enthusiasm in the cause of our Glorious and most Blessed Master, controlled only by those rules of moderation which the Church has laid down; and when all the members of the Church, or the great majority both of clergy and laity, have ceased to be lukewarm, of lukewarmness the Church itself can no longer be accused. Remember, my brethren, that if a whole Church may be rejected because it is lukewarm, if it may fall and its candlestick be removed out of its place,—much more shall this be the case with respect to individuals: with respect to those who, without entirely renouncing, never seriously believe the doctrines of the Church; who, without completely disregarding attempt not universally to obey the precepts of the Gospel; who without totally relinquishing, do not cordially adopt or uniformly act upon the principles of religion; who, without absolutely denying, do not practically observe the sanctions of Scripture; who, without scornfully despising, do not confidently depend upon the promises of Christ; who, though they do not always forsake the House of their God, or attend there with the wanton levity which we have sometimes with sorrow to observe, yet are not regular in their attendance on the ordinances of religion, nor take part in them with habitual seriousness; who, although they admit the general importance of Christianity, do not experimentally feel it; who, without abandoning the principles of the Church, or those high truths for which Confessors bled and Martyrs died, yet from motives of worldly interest, or under the impulse of worldly fears, to avoid persecution, or to escape ridicule, neglect steadily, consistently, and fearlessly to support the glorious cause. These are the lukewarm, these, who think of self instead of Christ and His Church,—these who say Lord, Lord, but do not attempt to do the will of their Father which is in Heaven; these, who though not against Christ are not

decidedly with Him; these, who have Jacob's voice but Esau's hands;—these are the lukewarm: these are they who beat the air and waste their time for nought; who have enjoyed so much of Divine illumination as to see the path of life and to admit the necessity of walking in it; who have felt some of the various motives which would invite, almost impel, them into the narrow path; who have been under that preventing grace of God, by which the Holy Ghost would press those motives on the conscience; who have gone, as it were, to the top of Calvary and seen the dying Lamb in his agonies, the stupendous sacrifice of God Incarnate, whose minds have felt overawed at the sight, their hearts *almost* melted into penitence, *almost* kindled into love, and have still hesitated,—have lukewarmly neglected the salvation they would not coldly reject, and when nothing less than the agony and bloody sweat, the Cross and Passion of their Incarnate God, would suffice to obtain for them the possibility of Heaven; when the Holy Ghost has been ever present to convert their hearts of stone into hearts of flesh,—have remained only one degree better than civilized heathens, doing only what mere men of good morals would do under any circumstances, even though they had never heard the name of Christ: these are the lukewarm: and the lukewarm will in the last day be rejected by Him who is the only Saviour, and whose words, "*Depart from me, for I know you not,*" imply everlasting misery.

It is delightful to turn from such thoughts as these to the bright example of devoted zeal which is now before us; it has been in no niggard, no lukewarm spirit, that the vicar of this parish has come forward and, aided by subscriptions, but chiefly from his private resources, has erected this goodly fabric, in which we are now assembled, a sanctuary worthy of this important town. He has felt that what was decent and orderly when Leamington was little more than a country

village, ceased to be decent and orderly when Leamington became a city of palaces: he has felt, in the spirit of David, that when lordly palaces are arising around him for the convenience of the wealthy and great, the House of his God ought not to be the only edifice left unadorned by those arts and that science, in which the Good God has made us proficients. In your own house you desire to have every thing done decently and in order, and you consider that to be decent and orderly, which is in accordance with your station in society. It is right that it should be so;—it is right that your children should be accustomed to the sight of what is decent and orderly, it is right that you should receive, with something of ceremony, those with whom you are accustomed to associate, for civilization is the handmaid of virtue. This is the case with all except the few who, having no dependents, no family demanding their attention, have asked, What shall I do, Lord? and having received for answer—"*if thou wouldst be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me*,"[b] have retired from society to devote themselves to works of mercy and an ascetic life. Except these, you are accustomed to act as I have stated. But the principle upon which you act in your homes, you ought surely to act upon, also, in regard to your Heavenly Father's House. The poor man remains contented in a humble cottage; the first thing that a successful adventurer does is to build a large house and to adorn it with works of art. The humble Church, decent but unadorned, the uninstructed choir, and a few ceremonies, such as may serve to remind men where they are, will amply suffice for the requirements of the humble villager. But when the village has increased to a town, religious persons still wish the sanctuary to surpass in height the houses by which it is surrounded; they desire to see it standing in grandeur and with all proper decorations;

[b] Matt. xix. 21.

yes, they are unwilling to permit their larger churches to remain unadorned, and the services there to be unaccompanied by ceremony, when they think of the grandeur in which our earthly sovereign is lodged, and the ceremony by which she is served. What the great God, the searcher of all hearts, requires in the first place, and without which all external worship is worse than useless,—a mere mockery,—is the inward homage of the soul justified by faith; but though *without* this, external worship is vain, yet surely *by* this, attention to external worship is not excluded. What our Sovereign Lady the Queen most desires in her subjects is loyalty of heart: and she would spurn with indignation the homage rendered, even on the bended knee, by those whom she might know to be plotting treason; but does it follow that she will reject, rather does she not require, those marks of respect in all who approach her, which, although they may be counterfeited by the traitor, are, nevertheless, the conventional and recognized expressions of loyalty? Nothing, then, can be more unphilosophical than the argument of those, whether infidels or men of mistaken piety, who contend that because God is to be worshipped in spirit and in truth, *therefore* no attention is to be paid to the form, the manner, and the ceremonies by which that inward homage is to be expressed and our general wants stated. The external worship without the inward, so far as the individual pretending to worship is concerned, is, as I have said, worse than useless; but there is no legitimate *therefore* in the case, to bring us to the conclusion that the external worship is to be disregarded. A man may bend his knee and yet not pray, but there is no *therefore* in the case to prove that in praying we ought not to kneel.

We find that, under the Old Testament, from which we are to gather, not the details, but the principle of public worship, God did Himself give directions in regard to the

services of the sanctuary. He was pleased to descend from Mount Sinai in a cloud, and in the midst of external circumstances calculated to excite the awe of all beholders: He admitted Moses into His presence, and gave him the two tables of stone, and, as it is supposed, conferred upon him the spirit of prophecy, adding directions for the formation of a magnificent tabernacle, and for the performance of the divine worship therein. And it was under the same divine instruction, that Solomon acted, when the tabernacle, decent and orderly for the wilderness, was superseded by the temple, a house more in accordance with the altered circumstances and increasing wealth of the sons of Israel. And let not the proud heart suppose that circumstances deemed trivial, which the Almighty God himself stooped down from heaven to direct, are beneath the attention of man who is a worm. The Lord God who knows all hearts, knew that external circumstances were necessary to maintain the spiritual worship of the Jews; and, as human nature is still the same, the same necessity still exists. We require external worship as well as inward sanctification; and the external worship should, as far as it rests with us, be worthy of Him to whom it is offered,—we should give of our best,—and although the soul is the first concern, and the sanctified soul would be heard though praying from the dung-hill of Job, the regulation of the body and of things outward, types of the inward, are not to be disregarded.

Now here we have an answer to the question which the cold and the lukewarm will combine to ask when they behold this magnificent pile,—"to what purpose is this waste? —the money might have been more profitably expended by building churches in those various manufacturing districts in which church accommodation is so sadly needed." Thus did the unconverted and therefore lukewarm Apostles argue,

when the poor woman anointed our Dear Master's Head in the house of Simon the leper.

Now it *is* very true that the money expended upon this church might have been employed in erecting more churches than one,—but who is he, the lukewarm man, who complains of the waste? Let us ask him whether he is in earnest in his zeal for the erection of new churches? Let him ask his own heart whether he is not a hypocrite, though hitherto he knew it not, in objecting to our present proceeding? Let this zealot of utility, this strict utilitarian, who grudges the few expensive ornaments by which this church is adorned, when next he sits down at his own board to fare sumptuously, while surrounded by menials ceremoniously waiting upon him,—let him cast his eyes upon his sideboard heaped with plate, and let him calculate how many churches the sale of that plate would enable him to erect; and then, when he has erected them, let him come to his pastor, and we will see even then, whether there be not still something to say in behalf of the expenditure here, which excites the wrath of the lukewarm. Alas! you pile ingots of gold on the altar of self, and are content with casting a niggard farthing on the altar of God. In saying this, we may be deemed extravagant and mad; and where is the true Christian who is *not* deemed extravagant and mad by the lukewarm utilitarians of this world? But is every thing to be accounted extravagance and madness, except what is based upon selfishness? When the wealthy man of the world expends on the erection of his family mansion what would suffice to build a hundred churches, or when the avaricious ecclesiastic, whether presbyter or prelate, instead of endowing as many more, saves up the patrimony of the Church to endow his children and establish a name in the world, are they accounted extravagant and mad? Then surely the religious man may say, "*I am not mad, most noble*

Felix," when, instead of keeping that splendid establishment, or erecting that lordly edifice, which his means would otherwise afford, he expends his money in erecting a palace for the King of Kings; when, instead of adorning his own walls with costly pictures, he seeks rather the adornment of his heavenly Father's House; when, instead of having his own sideboard covered with plate, he would rather decorate the Table of his master; when the sum that he might expend merely upon himself, he expends for the use of his neighbours also, and for the glory of his God. Will you say that of splendid and adorned churches we read not in the New Testament? We answer that in the New Testament we read that "*all that believed were together and had all things in common, and sold their possessions and goods and parted them to all men as every man had need:*"[c] we read that "*the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own, but they had all things in common:*"[d] nay, we read, "*as many as were possessors of lands, or houses, sold them and brought them to the Apostles' feet, and distribution was made to every man according as he had need.*"[e] We read that the women were expressly exhorted not to adorn themselves "*with broidered hair, or gold, or pearls, or costly array;*"[f] in short, all seemed to be alarmed by that fearful saying of our Blessed Saviour: "*it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*"[g]

Now, then, to be consistent, if you would have us to be guided by the Bible, and the Bible, only, as to the character and decoration of our churches, you must become very different persons from what you now are, you must reduce yourselves to poverty. But you will say—"No, though

[c] Acts ii. 44. [d] Acts iv. 32. [e] Acts iv. 34.
[f] 1 Tim. ii. 9. [g] Mat. xix. 24.

these texts against riches and worldly grandeur are perplexing, circumstances are changed, and we will explain them so as to apply them to those altered circumstances, still admitting the principle." We concede the point to you!—We wish to assent to your explanation; but then, if, in these altered circumstances, you find your justification, these altered circumstances justify us in desiring to build churches not less splendid than those ceiled houses in which you dwell: when the time shall come, as come it probably may, when Christians will revert to primitive simplicity, then, but not till then, we may think of having for our sanctuary the upper room of a hired house.

But if the rich cannot, with consistency, complain of the expenditure which, with no lukewarm spirit, has been lavished on this house, the poor, I am sure, *will* not. For what to them has been the consequence? By the erection of this church, hundreds of poor persons have been for many months employed. They might have been employed in erecting private houses, but mark the difference! The working man, when employed in erecting the worldly palaces around us, knows that he is contributing to comfort and elegance in which he will have no share: the artist decorates the rich man's mansion; the cunning artificer in brass and iron, the inventor of the musical instruments, all complete their work; and then the door is closed upon them,—other eyes, not theirs, gaze with admiration on the result of their labours; the strains of melody, perhaps of sacred music, are heard, but the poor man is not suffered to remain even beneath the windows to listen to the sweet sounds produced by the very instruments which his own hands wrought: how different is it with respect to *this* House! This is God's House, the House therefore of the children of God, the House of the poor: the poor man has tastes, and feelings, and gentle sentiments, oftentimes more genuine than the rich; here, in

this House to which he has, if possible, more right than the rich, he can look upon the work of his hands, he can see that in working for God he has been working for himself; here the decorations are intended for *him;* here the sweet sounds of music are intended to aid *his* devotions, to soothe and to calm his weary soul, and to render his duty a delight; unless his heart be sanctified, he knows full well that God will not accept him, but if his heart *be* right with God, while he is worshipping in spirit and in truth, he will rejoice to be reminded by eye and ear, that he is in his Father's House, and that the homage due to the King of Kings and Lord of Lords is rendered by dedicating to His service every art and science in which we have profited.

To what purpose was this waste? Will the lukewarm repeat the question? Let the poor man give the answer,—for the glory of our Good God and the comfort of God's poor.

I have been called upon by the circumstances of the day to allude to the worthless, ay, I will say, the wicked, arguments by which the lukewarm rich, pretending to a sober and rational, but a very heartless religion, would depreciate, and if they could, annihilate such good works as these, which we are assembled to commemorate, thus seeking to deter the more pious and self-denying of the rich from setting an example which it would be inconvenient to follow. But arguments equally worthless are adduced by the lukewarm against every good work in every department of the Christian field; against every attempt to raise, to spiritualize the Church and warm her children into zeal. Be lukewarm, be lukewarm, says the world, to be otherwise than lukewarm is indiscreet! *Because* thou art lukewarm, saith He who once came as our Saviour and will return as our Judge, "*Because thou art lukewarm I will spue thee out of my mouth.*"[h] Surely, my brethren, as I have said before, it will add to the

[h] Rev. iii. 16.

agonies of him who shall be lost, to find that he was only excluded from heaven because he was lukewarm: so lukewarm, as not to have rejected, but still to have slighted the oft-repeated proffers of salvation; so lukewarm, as to have neglected the many opportunities of doing the good works which God had prepared for him to walk in; so lukewarm, as to have been an "almost" and not an "altogether" Christian; it will add a keener feeling of anguish to his heart to find that he has gone down to the world of darkness by that path which is nearest to the regions of light; to feel that he did but *just* miss the road to glory, *just* fail of being one of that happy company which surrounds the Throne of Glory, *just* fail because when all the mercies of redeeming love, in an Incarnate God, were brought before him, he remained lukewarm.

It is time, my brethren, to have done, and to have done for ever, with supposing religion to be merely important; with wishing carelessly and lukewarmly that its blessings may be ours, without any vigorous effort on our part to realize them; with acknowledging its duties and its claims, while we neglect to perform and to meet them. It is no time to hesitate when all is at stake; no time to delay our choice between life and death, between heaven and hell, when that day may come unawares, which will take the question out of our hands and decide it for us; ay, and if we continue amenable to the charge, "*Thou art lukewarm*," decide that we are undone for ever. The fact is, my brethren, that Christianity must be to us every thing, or it is nothing: it must attend us at all times and in all places; whether we eat or whether we drink, or whatsoever we do, at our going out and our coming in, at our studies, our business, our relaxations, above all, in the sanctuary, we must be very zealous in our Master's work. We must remove from ourselves and so from our Church, all suspicion of lukewarmness; schools, missions,

charities, Churches, and Church services, all are to be zealously supported by all who love the Lord Jesus, by all who have the Good God for their Father, and our own dear Church, once polluted, now reformed, once lukewarm, now rising into life and energy, for their Mother. Of wealth, and time, and thought, we must all contribute much, and let us each dread before all things the charge once brought against the Church of the Laodiceans, *Thou art lukewarm.* So may we do away the evil effects of past lukewarmness, and the Lord our God may even yet give us His blessing: so may our candlestick, instead of being removed, be burnished bright, and its light still shine before men to the glory of God the Father.

SERMON V.

Take Heed What Ye Hear.

PREFACE,

ON SOME OF THE EXISTING CONTROVERSIES IN THE CHURCH.

The following Sermon was written and preached five years ago, as a caution against ultra-protestantism. It has been lately delivered again from the pulpit, since an attempt has been made,[a] in an opposite quarter, from which one did not expect a bitter and insidious attack upon Church-of-England theology, to unsettle men's minds, and to lead them to suppose that we have no definite rule for the interpretation of Scripture, but must either on the one hand adopt that licentiousness of private judgment which is peculiar to ultra-protestants, or else have recourse to that doctrine of developments by which the modern Romanists seek to justify all the corruptions of popery; as if there were no alternative between these two systems, one of which makes the individual a pope to himself, the other denying him the use of his reason altogether.

The three tests to which all theological questions must be referred are Scripture, Church authority, and Reason. Each of the three has its proper place and office: Scripture supreme; Church authority our guide to the sense of Scripture; Reason not to question, but to apprehend the fulness of the truths so taught. To leave out all reference to authority is to act the empiric in theology, just as a man would in

[a] See "Ward's Ideal of a Christian Church."

law, who should pretend to give his opinion from the statutes, without regard to custom or precedent, and the cases in the reports. It is dealing with the most worthy of all sciences in a way that is not to be tolerated in the most ordinary of all. And in fact it is counteracting a law of Providence, which has made this the prescribed way of informing the reason of us all in our childhood; and to the majority of mankind a way that is intended to regulate their course through life.

But if this be so, we admit that it is necessary for us to shew what Church authority really is. Anglicans refer to something definite, the doctrine and practice of the primitive Church, as embodied in our Book of Common Prayer. Papists *reject the testimony of antiquity*,[b] and mean by Church authority the decisions of their Church at the present time, whether accordant or not with Scripture, or with the doctrine received by our Fathers, as the faith once, and once for all, delivered for the saints. This was openly asserted when, in the Council of Constance, the cup was withheld from the laity. Romanists and Romanizers, as may be seen on reference to Mr. Ward's Book, are as much opposed to primitive doctrine, as ultra-protestants can be; they use indeed precisely the same arguments against Anglo-Catholics.

That there are some few, very few, members of our Church at the present time, who may possibly before long become apostates, and go over to the Church of Rome is much to be feared. Of the friend of one of these persons the writer enquired the cause of discontent, and received for answer, that the discontent arises "from our internal state united with our isolated position."

As regards our internal state they are appalled by what they suppose to be "an indifference to heresy and truth on

[b] See the author's Sermon "The Novelties of Romanism, or Popery Refuted by Tradition."

the part of our spiritual rulers." "Sabellian heretics," it is asserted, "have been advanced to high places in the Church without any protest on the part of our ecclesiastical superiors; dignitaries of the Church have published, unrebuked, the most offensive rationalism; five or six hundred clergymen have openly and heretically denied the grace of the Sacraments, besides attacking other doctrines of the Prayer Book, and their conduct has not been noticed; and in more instances than one Nestorian heretics, instead of being censured, have been treated with honour."

How far these charges be or be not correct, it is not necessary to enquire; the charge brought against the rulers of our Church, is that of "indifference to heresy," and it is the justice of this general charge that we deny. They may have overlooked heresy in some persons, they may have acted unjustly to others; they may or may not have put a favourable construction upon words which are thought to have an heretical meaning: they may or may not be chargeable with many other offences; it is not the business of the present writer to defend them; all that he maintains is, that their zeal against the heresies of *Romanism*, as distinguished from *Catholicism*, a zeal which, as the very persons who bring the charge against them complain, amounts almost to a spirit of persecution,—*this* exonerates them from a feeling of "*indifference* towards heresy." In every age of the Church, the attention of its rulers has been chiefly directed to the suppression of the *prevalent* heresy, whatever it may have been; and the most deadly heresy of the present day is the Mariolatry and Idolatry introduced by Romanism into the Church.[c] No heresy can be worse than this, which introduces an idolatry more offensive than that of which the kingdom of Israel was guilty, into the temple of God.[d]

[c] It seems scarcely possible to acquit the maintainers of the Council of Trent of Pelagianism.

[d] See the author's Sermon on "Peril of Idolatry."

Against this, the prevalent and most deadly heresy of the day, our spiritual rulers take their stand, and our Church, by standing aloof from Rome, utters her protest. If the facts are as stated above; if the God-denying heresy of Sabellianism has crept into high places; if one or two dignitaries have published rationalistic books, there may be a want of sufficient vigilance on the part of our ecclesiastical superiors, or their attention may not have been called to the fact, or they may be guilty of injustice, but this does not prove them to be "indifferent to heresy." Nor can the charge be fairly brought against them by the advocates of the Romish Church, the rulers of which notoriously tolerate practices and tenets of which, in controversy, they express their disapprobation.

As to "our isolated position," if by this be meant our standing apart from idolatrous Rome; it should be remembered that the Romish communion does not embrace the majority of Christians, the Eastern Church, like the Church of England, holding no communication with the Roman see. And instead of being surprised at our "isolated position," we should look to the prophetical Scriptures, and from them we may be led to the conclusion that ere the end cometh, the true Church will be so reduced in numbers, that faith, true Christian faith, will scarcely be found on earth. Our God forewarns us in 2 Thess. ii. 3—11:

"Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan

with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

Upon this and parallel passages, Bishop Horsely, that painful student of prophecy, remarks that the "Son of Perdition is to rise out of an apostacy, '*a falling away*,'—not a constructive apostacy, never understood to be such by those to whom the guilt has been imputed,—but an open undisguised apostacy. The Son of Perdition, who shall be neither a Protestant nor a Papist, neither Christian, Jew, nor Heathen; who shall worship neither God, Angel, nor Saint; who will neither supplicate the invisible Majesty of Heaven, nor fall down before an idol. He will magnify HIMSELF against every thing that is called God and worshipped: and with a bold flight of impiety very far above his precursers and types in times of paganism,—the Sennacheribs, the Nebuchadnezzars, the Antiochuses, and the Heathen Emperors, *will claim divine honours to himself exclusively*, consecrate an image of himself. I doubt not," adds Bishop Horsely, "but this monster will be made an instrument of that pruning which the vine must undergo."* "The Church of God," remarks the same most learned prelate, mighty in the Scriptures, "the Church of God on earth will, according to prophecy, be greatly reduced in its apparent numbers, in the time of antichrist, by the open desertion of the powers of the world. The desertion will begin in a professed indifference to any particular form of Christianity, under the pretence of universal toleration; which toleration will proceed from no true spirit of charity and forbearance, but from a design to undermine Christianity, by multiplying and encouraging sectaries. The *pre-*

* Quoted by Burgh on the Second Advent. p. 99.

tended toleration will go far beyond a *just* toleration, even as it regards the different sects of Christians. For governments will pretend an indifference to all, and will give a protection in preference to none. All establishments will be laid aside. From the toleration of the most pestilent heresies they will proceed to the toleration of Mahometanism, Atheism, and at last to a positive persecution of the truth of Christianity. In these times the temple of God will be reduced almost to the Holy Place, that is, to the small number of real Christians who worship the Father in spirit and in truth, and regulate their doctrine and their worship, and their whole conduct, strictly by the word of God. The merely nominal Christians will all desert the profession of the truth when the powers of the world desert it. And this tragical event I take to be typified by the order to St. John, to measure the temple and the altar, and leave the outer court, (national churches,) to be trodden under foot by the Gentiles. The property of the Church will be pillaged, the public worship insulted and vilified by these deserters of the faith they once professed, who are not called apostates, because they never were in earnest in their profession. Their profession was nothing more than a compliance with fashion and public authority. In principle they were always what they will now appear to be, Gentiles. When this general desertion of the faith takes place, then will commence the sackcloth ministry of the witnesses; there will be nothing of splendour in the external ministry of the Church, as it will then be: it will have no support from governments, no honours, no emoluments, no immunities, no authority but that which no earthly power can take away, and which they derived from Him who commissioned them to be His witnesses."[f]

It is rather, then, for the purity and the perfecting, of our own branch of the Church Catholic than for union with

[f] Bishop Horsley's Letters in the British Magazine, 1834.

other branches, that we must labour. What ever divine work has once been destroyed by man, can never by man be reconstructed, and the restoration of unity in the Church we can hardly expect before the coming of our Lord. Let us seek to prepare our own Church, that *she*, "amid the faithless may be faithful found," when the apostacy is almost universal; let us seek to prepare her children, by an increase of holiness and of true religion, for the impending persecutions of antichrist; let us seek to prepare her that she may be the "Holy Place" where faith may still be found when our Lord shall come; perhaps as the "Daughter of Tyre" she is herself the subject of prediction; may she be "ready with her gift" when her King shall appear, and may he "have pleasure in her beauty."[s]

That this ought to be our immediate object we may gather from the signs of the times; for certain signs are provided in Scripture by which the faithful may infer the approach of the Son of Perdition. "This know," saith our God, 2 Tim. iii. 1. 6., "that in the last days perilous times shall come; for men shall be

"Lovers of their own selves, selfish;
"Covetous, φιλάργυροι, lovers of money;
"Boasters;
"Proud;
"Blasphemers;
"Disobedient to parents;
"Unthankful;
"Unholy;
"Without natural affection;
"Truce breakers, (covenant breakers;)
"False accusers;
"Incontinent, (unbridled;)
"Fierce;
"Despisers of those that are good;

[s] Psalm xlv.

"Traitors;
"Heady, Highminded;
"Lovers of pleasure more than lovers of God;
"Having a form of Godliness, but denying the power thereof."

How far these signs are applicable to the present age, each man will decide for himself; but this is evident, that we certainly live in an age distinguished both for *selfishness* and for the love of money; *boastful of itself;* too *proud* to brook restraint, or defer to authority; when some *blasphemies*, such as Arianism and Socinianism, have been legalized as parts of a tolerated system of religion, and when the circulation of blasphemous publications is unrestrained, because it is found impossible to restrain it, *blasphemy* being openly preached in our streets; when the Factory System, spreading through Europe, is reversing the order of nature, by making children to labour for their parents, from whose discipline they soon learn to revolt, while their *insubordination to parents* prepares them to resist all civil restraints; when the object of public writers is not to make men *thankful* for what they have, but to make them discontented for what they have not; we are so far *unholy* as to supersede God's Sacrament of Baptism by man's law of registration, thus preparing the way for entirely unchristianizing the country; we live in an *unholy* age, when marriage is made a civil contract, and a patient continuance in well doing is represented as mere legality almost inconsistent with personal piety; when Sacraments, though said by the Church to be necessary to salvation, are despised, and acts of devotion are accounted superstition: when we find the *natural affection* no longer prevailing, which ought to subsist between the employer and the employed, the ruler and the ruled, the master and the servant; when families are scarcely formed ere they separate, and the members of which, when separated, care little for each other; when it is thought a mark

of genius, by *covenant breakers*, to evade a law as soon as it is enacted; when the father of lies, the accuser of the brethren, has more agents at work than at any other time; when *false accusations* are malignantly invented and carelessly propagated against all who are distinguished in any department of life; when charity has so evidently ceased to be part and parcel of Christianity, that each opponent imputes to his adversary motives the most corrupt, predicating of every other man, the abomination of which he is himself conscious; when the sensual and the malignant passions are *unbridled* and unrestrained; when the fierceness of even religious partizanship is such as would disgrace a heathen; when *treason* is, if successful, accounted no crime; when there is a *form of godliness*, much talk of religion, but when religion is seen to evaporate in feeling or mere formality, and is not permitted to display itself in works; a suspicion being suggested that a good man *may*, by possibility, trust in his own righteousness, instead of relying on the merits of Christ, and the accuser of the brethren arguing that what *may* be the case in some instances, must be so in all.[h]

Such being the word of prophecy, and such the condition of the world, it seems, as I have said, more expedient for us of this generation to be putting our own house in order, than to be indulging in vain desires to put together again the broken fragments of the church universal.

In the isolated position of their Church, Anglicans, therefore, see no difficulty; however they may lament the fact that Rome, by her idolatries, has caused a division in Christendom; for, the guilt of the schism we charge upon Rome.

[h] See on this subject "THE LAST DAYS; a Discourse on the Character of our Times, by Edward Irving:" in which he shews how this prophecy is applicable to the religious world as well as the profane. This most powerful, most interesting and eloquent work, is but slightly tainted with the doctrinal errors of the author, and may be read with profit by every English Churchman.

But while Anglicans are as strongly opposed to the Church of Rome as ever, they are as fully persuaded now, as they always have been, that the cause of Rome can only be successfully opposed by displaying the excellence and restoring the discipline of the Church of England. If to make manifest the spiritual capabilities of the Church of England were at any time necessary, it is so especially at the present time, when earnest and ardent minds are craving for somewhat on which to fix the longings of their souls, and to which our own dear Church can so fully give scope, if only justice be done to her. When all is cold and lifeless; when the forms of the Church are adopted, not in the fulness of their meaning, but in the spirit of the conventicle, one can hardly wonder that weaker brethren, looking only to one side of the question, and disgusted by the unreality of ultra-protestantism, and by that demoralizing system which supersedes the divine doctrine of justification by faith, by the human figment of justification by the feelings, should be found to yield to those allurements which the Church of Rome holds out; for every one will admit that the Church of Rome has a bright side as well as a dark one; and, indeed, the fault of the Romanizers is, that they look only to what she retains of Catholic doctrine and practice, and close their eyes to those anti-scriptural novelties and damning heresies by which she has overlaid, and obscured, and mutilated the truth.

It has been observed of the Church of England that although she is chaste and pure, she is cold, repulsive, and without accomplishments: whereas the Church of Rome is affectionate, considerate of all her children, and full of accomplishments, enlisting in the service of religion all the arts and sciences, and seeking to interest the imagination as well as the affections: her allurements, then, are to some minds great: but those whom she seeks to allure are repulsed, because, by her idolatries, she proves herself to be an adulteress. But, as it is undoubtedly true that in the object

of our affections, we require something more than chastity, that we desire some accomplishments and much warmth of affection, the true-hearted sons of the Church of England may be pardoned when they seek to infuse something of devotional warmth into her services, and to provide for penitent and faithful hearts, the high spiritual comforts which result from ceremonial worship. These things are not to be forced by an overbearing clergyman on an unwilling people, but when, from the spirituality of a flock, the comfort resulting from ceremonial observances is demanded, the demand ought surely to be met, as our Church permits; since, while the more pious will be gratified, wrong can be done to no one, if care be taken to do only what the Church prescribes. On this subject the author has expressed his opinions elsewhere:[1] and here he may be permitted to remark, that he has always been the consistent opponent of popery on the one hand, and of ultra-protestantism on the other, as may be seen on reference to his various publications during the last twenty years; and he has perceived nothing in later controversies to induce him to change that position in the via media which it has been his happiness hitherto to occupy, and in which he hopes to die.

If, as is sometimes stated, the preaching of the truth as held in the Church of England has led some persons on to popery; let it be remembered that the preaching of ultra-protestantism has hurried many more into the Sabellian or Socinian blasphemies; and if the argument here used to silence those who preach "the truth as it is in Jesus," be worth any thing, it must cause the Bible itself to become a sealed book, because the "unstable wrest the Scriptures to their own destruction." 2 Pet. iii. 17.

[1] See "a Sermon on Mutual Forbearance in Things Indifferent;" and "a Sermon on the Moderation of the Church of England."

SERMON V.

"Take heed what ye hear."—MARK iv. 24.

OF the great importance of the ordinance of preaching, it must, in these days, be unnecessary to speak. That its importance ought not to be exaggerated, so as to elevate it, out of proportion, above other ordinances of religion, must be evident to all. To shew you precisely its value, will be, by God's blessing, my purpose this day.

It is to be feared that many entertain an exaggerated notion of the importance of this ordinance, owing to the prevalent custom among some persons of applying to the delivery of sermons, those passages in Scripture which speak of preaching. But the slightest consideration must convince you that the character of oral preaching must have been very different *before* the Scriptures were written, from what it has been since. Faith could come by hearing, and by hearing only, before the Scriptures of the New Testament were delivered;—at that time an Apostle either went himself, or sent a bishop, priest, or deacon, to tell the people what? precisely what inspired men afterwards wrote, and *we* now read, in the Holy Scriptures. The preachers were *then* infallible men, moved by the Holy Ghost to declare to the people the way of salvation. And the people were directed to place implicit reliance on what they heard, just as we are now to place implicit reliance on what we *read* in the Bible, so that if an impostor was to come, with whatever pretences of wisdom or knowledge, he was to be rejected, if he spake contrary to what had been preached. Though we, or "an angel from heaven," says the Apostle, "were to preach any other Gospel to you than that we have preached,

let him be accursed;" an anathema which no modern preacher, I presume, whether Romanist or ultra-protestant would venture openly to *declare*, though, alas! it is *insinuated* by too many. You see,—*before* the Bible was written, and *while* the preachers (whether an Apostle, like St. Paul, or apostolical men, like St. Mark and St. Luke) were miraculously *inspired*,—preaching supplied the place of the Scriptures of the New Testament, and instead of referring to the New Testament, which was not written, men could only refer to the preaching of these infallible teachers. So that, *strictly* speaking, what those teachers, moved by the Holy Ghost, uttered, was *the Word of God*.

But the case was different when by these inspired men the several Books of the New Testament were composed, when miraculous inspiration was withdrawn, and the canon of Scripture had been arranged and authenticated by the Church. Then the only *real* word of God was the Bible, —the only true preaching of the *Gospel*, in the scriptural sense of the word, was the reading of the Bible to the people. And thus we find that among the very earliest Christians, after the departure of the Apostles, the service of the Church consisted, not in the delivery of sermons, as among us, but in the devout reading of Scripture, (which they regarded as the true preaching of the Gospel,) with prayer, and with the administration of the Eucharist. They attended Church regularly to hear the word of God, as preached in his infallible Scriptures, they prayed for all those things which were necessary for their souls, as well as their bodies, and they sought for the Gifts of the Holy Spirit, through the appointed means of grace.

And this deep reverence for Scripture is still retained in the Church of England. During the middle ages, the practice of thus making the reading of Scripture a prominent part of divine service fell into disuse. At the Reformation this office

was restored to its primitive prominence and importance. While by the two hostile extremes, by Romanists through their legends, and by ultra-protestants through their exclusive devotion to sermons, the reading of Scripture, *i. e.* the preaching of the pure unadulterated Gospel, is nearly if not entirely set aside. By the Church of England four chapters of the Bible are appointed to be read every day, while provision for sermons is only made once in the week; all additional sermons being a freewill offering on the part of the clergy to the people, and a freewill offering, which ought not to supersede what is of equal or even greater value, catechetical instruction. So prominently does the Church of England, like the primitive Church, bring forward the Scriptures.

But this preaching of the pure unadulterated Gospel; this scriptural preaching, without any admixture of human inventions; this reference to Scripture and to Scripture only, will not alone suffice. At a very early period, the delivery of sermons, also, explanatory of Scripture, was found to be necessary. For heretics appeared, who drew conclusions the most erroneous from Scripture, and under the seeming sanction of holy writ, doctrines the most iniquitous were propagated. Hence it became necessary for the clergy not only to read the Scripture to the people, but in order to guard against the sophistry of heretics, to explain it to them, by pointing out the precise meaning attached by the universal Church to the portion of Scripture they had heard. They said, first hear the plain unadulterated word of God, and next hear the sense in which it has always been understood from the beginning; and this was the origin of preaching by the delivery of sermons. Sermons were intended, not to *supersede* Scripture, but to *explain* Scripture. And such was the general character of the sermons delivered in the primitive Church. The Sermons of the Fathers are almost

entirely expositions of the Scripture, and this it is which renders these writings so peculiarly valuable: they shew with respect to every passage of Scripture of which the meaning is ambiguous or doubtful, the sense in which it was understood from the first days of Christianity. Hence it is that you hear the Fathers so loudly declaimed against by those who would introduce novelties into religion, or adhere to human system; hence it is that you find them respected by all who obey the Scriptures and ask for the old ways that they may walk therein; for we know that the Christian Religion was once, and once for all, delivered to the saints, and that whatever is new must be erroneous.[a]

If at an early period of the Church, this kind of preaching (preaching by the delivery of sermons) became necessary; it is *as* necessary, or even *more* necessary in our own times, when all kinds of false doctrines are promulgated under the pretence of being scriptural. A most important ordinance, then, is this of preaching. I am not wishing unduly to decry the ordinance of preaching, but I merely wish to prevent you, from applying to modern sermons all that is said of preaching in the Bible, which refers to the preaching of infallible men, and thus from elevating preaching above Scripture,—human inventions and traditions, above the inspired word of God. I would have you to make a clear distinction between Scripture and man's interpretation of Scripture; I would have you to remember that what Scripture says is infallibly true; but man's interpretation of Scripture,—(and preaching, in the modern sense of the word is this and merely this)—is fallible; I would warn you against the common practice of saying this man does, or this man does not, preach the Gospel, for *he* only preaches the Gospel who reads to you the plain words of Scripture, just in the order in which we find them in Holy Writ; what is added

[a] Bishop Pearson, Preface to Exposition of the Creed.

may be a scriptural interpretation, or may *not* be scriptural interpretation; it may be a *true* interpretation, or it may be a *false* interpretation; but still it is only an interpretation or explanation and nothing more; and to speak of this explanation or interpretation as of necessity the preaching of the Gospel, (because you happen to think that what the preacher says is conformable with Scripture,) to the exclusion of any *other* interpretation, is not only the height of arrogance, but is a mere begging of the question; since the dispute between two preachers, who both of them appeal to Scripture, but deduce from Scripture very opposite conclusions, is, which of the two declares in very truth the mind of the Spirit? to take upon yourself then to decide this, is to arrogate to yourself the office of judge, before you have proved your competency, or received your authority to act as such. All such modes of thinking and of acting, are, I repeat, of a very injurious tendency; because it leads people to confound two things which are in themselves perfectly distinct,—two things which ought to be *kept* perfectly distinct,—the infallible word of God and man's very fallible comment thereupon; the genuine Gospel of Christ, with some religious system of man's devising, which you may *think* to be consistent with Scripture, which you may *think* that you can prove from Scripture, but which, after all, since you are but fallible creatures, may *not* be consistent with Scripture: but which it is at all events most dangerous to speak of *as* Scripture, since it may bring upon you the punishment denounced on those who handle the word of God deceitfully.

Now if this be so, you see, my brethren, the need there is to warn men that they take heed what they hear. Suppose, just for the sake of argument, that there were no other obligations to induce a conformity to the Church of England; suppose, for the sake of argument, (what we can, by no means, suppose as a real fact,) that we were to regard

instruction as the main thing to be thought of in attending a place of worship, and that we were at liberty to select our place of religious instruction, it would become a question of the most solemn nature, warned, as we are, to take heed what we hear, to ascertain the precise measures adopted by the preacher, whose teaching we should determine to attend, in order to ascertain in all instances, the real meaning of the Bible; for though he *says* he preaches the Gospel, he may not really do so. Some preachers assert that they explain Scripture according to the system of Calvin; but why should Calvin's system be more right than the system of any one else? Some assert that they explain Scripture according to the system of Arminius; but why should Arminius be more right than Calvin? Different sects take for their denomination the names of their founders, to announce the system they adopt in the interpretation of Scripture. Now all these parties, though they preach the most opposite doctrines, assert of these opposite doctrines, that they are each of them Scriptural, and declare of themselves that they preach the Gospel. But among these oppositions of doctrine, how shall you decide which is in the right? Each claims Scripture to be on his side; each quotes Scripture; and how are you to determine what is of necessity the true meaning of Scripture, more than another? Some person perhaps will say that he has prayed to be enlightened by the Holy Spirit, and therefore he is sure that his interpretation is the true one. But such person ought in charity to admit that he to whose interpretation of Scripture he is opposed, may have prayed likewise to be enlightened by the Holy Spirit; and if he has done so, what gain we by this position? Wesley we know prayed and pronounced himself to have been assured by the Spirit, and consequently to be infallibly certain, that Whitfield was wrong; and Whitfield prayed and felt as infallibly assured

and certain that Wesley was wrong. Even Socinus prayed and thought that his God-denying heresy was infallibly right.[b]

It is, indeed, essential that on this point we should have a clear notion. That the assistance of the Holy Spirit is necessary to them that would understand Scripture aright, who that knows any thing of man's evil heart can for one moment doubt? who can doubt, who has the slightest acquaintance with Scripture itself? The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned. No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. The promise is made that His children shall be taught by God Himself. And in vain, my brethren, will you give your nights and your days to the study of Scripture, unless the Holy Ghost be thus present with you, to write the truths of Holy Writ upon the tablets of your hearts; in vain will you read unless likewise you pray; and most assuredly those who (being communicants) pray earnestly for the enlightening of the Spirit while they read, will have the Holy Ghost for their Helper, for to them, for their crucified Saviour's sake, he has promised his assistance. But here comes the question,—What *kind* of assistance has he promised? Has he promised to make the illiterate man a skilful critic? Has he promised to confer the gift of tongues on those who are unable to read the Scriptures in their original language? Has he promised to enable those to read who have never learnt to read? These things he does *not* do, and by not doing these things, he declares that it is *not* to our intellectual, but to our *moral* nature, that he promises his assistance. The Holy Spirit will inspire the prayerful Christian with a spiritual

[b] See also the awful instance of the deistical writer, Lord Herbert of Cherbury, in Leland's *Deistical Writers, Vol.* 1. 470.

perception of the truths which he has intellectually discerned, *i. e.* with such a view of them as shall produce a suitable impression upon his mind, and a corresponding effect upon his heart and life; but he will *not* inspire a man to know precisely the meaning of this or that particular passage of Scripture. He *will* inspire a man with a wish to believe and to do whatever Scripture reveals or ordains, with the wish and the ability to eradicate the corrupt passions and prejudices which make him hostile to the truth; but he will not bestow upon him the abilities of a critic, a linguist, and an antiquarian, so as to enable him dogmatically to decide between two systems of doctrine, *both* claiming to be scriptural, which is *really* so. That the intellect is clearer, when the moral temper is good is doubtless true, and thus indirectly he may be said to influence the intellect; but further than this we go not, and they who refer to some favourite commentator or preacher, as if in his interpretation of Scripture he *must* be correct, act clearly on the principle of the papists when they refer to the pope as an infallible interpreter of Holy Writ.

How, then, shall plain men act, who have not time or ability for a critical investigation of Scripture, but who are aware that they ought to take heed what they hear? Let them hear the Gospel, as the Church delivers it. Let them *hear*, with the Prayer Book as well as the Bible in their hand; let them study their Prayer Book thoroughly, not only the Morning and Evening Services, but *all* the Offices, the Baptismal Office, the Office for the Holy Communion, the three Creeds, and the Ordination Offices. Let a man take his Prayer Book as his guide in the interpretation of Scripture, and with respect to the meaning of Scripture he cannot greatly err.

But I have alluded before to the absurdity of taking for our guide any *human* systems, and here the objection may be

retorted upon me, that I am myself enforcing a human system in the Prayer Book. In answer to this, let me remind you of what our Prayer Book is. The English Prayer Book is not the composition of a few reformers who lived a few centuries ago, but it is the translation and re-arrangement of Greek and Latin Rituals of the remotest antiquity, such as have been in use throughout the Church universal from time immemorial. Our Prayer Book was in all its essential parts in use here in England from the earliest ages, long before the Reformation. But during the middle ages, through papal influence, certain innovations and superstitious observances had crept into it, and all our reformers did, was, after comparing the liturgy then existing, with the ancient liturgies, with Scripture, and with those interpretations of Scripture which the Fathers have handed down to us, as the interpretations received from the very foundation of Christianity, to cut off from it all innovations, which had been ignorantly adopted by some, or introduced with bad designs by others, and then to translate it into English. And thus the value of the Prayer Book, considered as a guide in the interpretation of Scripture, consists in its having embodied the doctrines which were carefully preserved by the early Church, as the very doctrines received from the Apostles, when the inspired Apostles preached by word of mouth, before the Scriptures of the New Testament were composed, and which were handed down from age to age, with the most jealous accuracy, until by the intrigues and jealousy of the popes of Rome, the unity of the Church universal was destroyed. This is our strong point against the Romanist, that we have kept "the faith once delivered to the saints," without diminution and without addition. And is it not a probability amounting to a moral certainty, that when we find that, like the two parts of a cloven tally, these doctrines thus preserved correspond entirely with Scripture, we have, then, ascertained the pre-

cise determinate sense of Holy Writ? that when, for instance, the tradition of the Church universal, preserved in our Prayer Book, and traced up for its origin to the inspired Apostles, tells us of the Divinity of our Lord, we are amply justified in applying *all those passages* in Scripture to prove his Divinity, to which Socinians would attach a different meaning? that when this tradition, preserved in our Prayer Book, sanctions the practice of infant Baptism, we have a right to quote in favor of our practice those passages of Scripture which relate to the Baptism of households and of nations, let Anabaptists say what they will? that we may prove in like manner the lawfulness of our making the Lord's day to supersede the Sabbath? The Prayer Book, like the tradition it embodies, adds nothing to the doctrines received in the Bible, for wo be to us if we add thereto or take therefrom; the Prayer Book reveals no new doctrine, but it is of indispensable use as explanatory of Scripture, as rendering definite the *meaning* of Scripture, as unfolding to us the great system which the Bible has made known.[c]

[c] The reformed Church of England, in short, claims for her own that rule of faith, which the ancient Church ever professed before the times of division between east and west, and the erection of the papal power. "Anathema to him," said St. Ambrose, "who adds any thing to the Divine Scriptures, or diminishes aught from them." (Council Aquil. § 36.) "But we condemn those also," said his brother Bishops, "who are adversaries to the truth as it was established at the Nicene Council." (Ibid, § 58.) So speaks the Church of England, taking the Nicene Creed, and the other two Creeds of the primitive Church, as true expositions of "the faith once for all delivered to the saints." The ancient Church every where received the decisions of the four first general councils as entitled to the greatest deference, composed as they were of delegates from all the Christian world, and each in strict accordance with each other. This peculiar deference was paid to them by the early English Church, before the popes had intruded their canon-law, and asserted their rights to supreme civil and ecclesiastical power. So that

The Church then, you will observe, has the Scripture itself read in all her services, which is, strictly speaking, Gospel preaching; she directs that in the interpretation of Scripture, as delivered from the pulpit, deference shall be paid to the Prayer Book; and the wise layman, who studies his Bible with the light of his Prayer Book, will certainly never fall into dangerous error, never be guilty of heresy, as embodying the doctrine and discipline received from apostolic times:—And why? Because this is the rule, to which the Scripture itself has promised the blessing of inward satisfaction and peace of mind. "Stand ye in the ways, and see, and ask for the old paths, which is the good way; and walk therein, and ye shall find rest for your souls:" rest, in the resting-place of truth; safety, from the paths of the destroyer!

And thus, my brethren, I have laid before you a rule of the wisdom of which you will be the more and more persuaded, the more you reflect upon it. It is a rule, by the observance of which you will be kept steady to your profession, and not be among those who are carried about by every wind of doctrine: as must be the case with all who, not taking heed of what they hear, run first to one sect and then to another, thinking that because in some points all are agreed, there can be no material difference between any. Among the trials of our present probationary life, this is one, that

on this point the doctrine of Ælfric's time was in perfect unison with the statute determining heresy, drawn up with the advice of the Bishops of the reformation. (Ælfric's Past. Epist. § 23. 29. Stat. 1 Eliz.) And what can be more intelligible in itself, or more consistent with right reason, than this rule, which the Prayer Book every where embodies? Who can hope to gain credit even with reasonable men who sets himself not only against the faith of the present Church, but against the general consent of the Church from the time of the Apostles? For a fuller account of the primitive and Anglican doctrine on the use of tradition, see the author's "Five Sermons before the University of Oxford."

we acquire the knowledge of the truth slowly and gradually. We are therefore through life to be reading and meditating on our Bible, to gain a nearer insight into the truth; we ought daily to be adding to our spiritual knowledge, as well as our spiritual experience.

It is not sufficient to say, (as I hope you all can do,) I believe on the Lord Jesus, I rely for salvation on the alone merits of the crucified Lamb of God, I seek for sanctification only by his Spirit, and through his Ordinances and Sacraments; I hold the foundation, and that is enough. Upon that foundation you ought to build gold, and silver, and precious stones; you *may* build thereon wood, hay, stubble. But what says the Apostle? If the former be the case, you will have your reward, if the latter, you will suffer loss. It is into *all* the revealed council of God that we are to enquire, as it is *all* his commandments that we are, in intention, to obey. Nay, it ought to be our wish, in all, the very *slightest* particulars, to seek to discover the Divine Mind. Yes, if we really love the Lord Jesus, this will be our desire in small things as well as in great; in all things: If we do indeed, and with all our hearts, believe in all that he did and suffered to achieve our salvation; if we are accustomed to contemplate him, as in his glory, so in his humiliation, as at the right hand of power, so also in the cradle, and amidst his enemies and persecutors and slanderers, and in his passion on the Cross; if we are accustomed to hold communion with him in his Eucharist, and being one with him by a living faith to partake of his Spirit; then our's will be no *niggard* service; then we shall not divide our duties into the essential and the non-essential; even in the slightest particular we shall delight to shew our devotion, love, and gratitude to the Lord Christ; we shall dread the charge of irreverence far more than that of superstition: we shall not only worship him, but seek to worship in the very manner in which the

first Christians worshipped him, since that manner received the approbation of the inspired Apostles: nay, we shall, being in communion with the saints of God, both those who are departed and those who are still in the flesh, wish to agree in all their recorded practices, so that, as I said before, we ought to be continually enquiring, continually adding to our faith knowledge, and passing on from one degree of spiritual knowledge to another; and since our duty is this, since it is our inclination encouraged by the Spirit of God, since we are, for this purpose, both to read Scripture and to hear sermons, the rule becomes indeed an important one — *take heed what and how ye hear.*

SERMON VI.

The Catholic Clergy of Ireland;

THEIR CAUSE DEFENDED.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul.—Acts xi. 29, 30.

Our text refers to the very first collection that ever was made in the Christian Church for a charitable purpose. From that day to this, eighteen hundred years have passed away, and have become to us as the years before the flood; yet, in all those eighteen hundred years, it may be doubted whether any appeal has ever been made to Christian benevolence more worthy of attention than that which, at the present time, awakens the sympathies of our countrymen, and which will not, I trust, be made in vain to the congregation I now address. In soliciting your contributions for the relief of the Irish Clergy, an appeal is made in behalf of your starving fellow-creatures, and to such an appeal whose is the heart that refuses to respond? An appeal is made to you in behalf of your fellow Christians, and if you are ready to do good to all men, where is the Christian heart which is not especially ready to do good to them that are of the household of faith? An appeal is made to you in behalf of those ministers and stewards of the mysteries of God, who, however they may be thought scorn of by the profligate and profane, will always by the true Christian be esteemed very highly in love, for their works' sake; an appeal is made to you, always calculated to quicken the throbbings of a really English heart, in behalf of men suffering under persecution, —and persecution for what? simply for believing as you believe, and for teaching as you are taught.

It has been the misfortune of Ireland from an early period to be the arena of contending factions.[a] It was owing to the violence of contending factions that Henry II. first gained a footing in that island,—it was owing to the existence of these factions that all the measures of the English government (especially the wise and benevolent designs of the first James,) for the welfare of the people, were rendered abortive; it was owing to the existence of powerful factions, and of chiefs exercising power little short of despotic, that the greater part of that country (all except what was included within the English pale) was for so long a period not misgoverned but perfectly lawless. Of late years, all these rival factions have mingled their discordant elements into one harmonious whole, and having combined against the Church of their forefathers, have had recourse to every art the most refined policy could suggest, to effect its overthrow as an establishment. The mode of attack has varied according to circumstances, but still it has been systematic. At one time there were spread abroad the most exaggerated statements as to its enormous wealth, for the double purpose of gaining to the side of its enemies those who hoped to share in its spoils, and of exciting the envy, hatred, and malice of others who wish to see the pastors of a wealthy country reduced to beggary, in order to bring religion into contempt; and referring to the poverty of the twelve Apostles, forget that the laymen, at the period to which they allude, instead of consecrating a *portion* of their goods for the maintenance of God's service and his ministers, brought *all* their wealth and laid it at the Apostles' feet. This report of the Church's wealth the present appeal to your benevolence sufficiently

[a] That the great source of Irish misery has been not the *power* of England, but its *want* of power, to put down the various factions of that country, is very ably shown by Dr. Phelan, in his "History of the Policy of the Church of Rome in Ireland."

disproves; for if the incomes of the clergy had been what they were represented to be, it is not possible that they could have been reduced, in the course of a few years, to their present destitution. But the strongest contradiction may be found in the parliamentary documents, from which it appears that if the property of the Church were equally divided among the Clergy, it would give to each very little more than £225 a year;[b] no very exhorbitant sum for those who before they can be ordained must receive an expensive education; no very exorbitant sum for the maintenance of those who are commanded by Scripture (which in delivering the command pre-supposes their competence) to be given to hospitality, and who are ever found to be foremost in all subscriptions to charities, parochial or otherwise. This mode of attack, however, answered its purpose,—it brought moderate men to the conclusion that *something* ought to be done with respect to the Irish establishment,—it familiarized their minds with the idea of change.

The mode of attack was then a little changed, and an outcry was raised against the Irish Clergy as being negligent of their duties and non-resident: but here again, upon inquiry, it was found that there is no body of Clergy in all Europe more strictly resident than the Clergy of Ireland, and that as to their zeal, it amounted if any thing to excess, evaporating itself sometimes even in fanaticism,—a circumstance to be deplored if true, but still perfectly inconsistent with the charge of supineness and inactivity. Still the attack did its

[b] "The whole income of the Church in Ireland has been stated by Sir Robert Peel and Sir Henry Hardinge—men who have a character to sustain, and who have access to official documents—not to exceed £450,000 a year. 'I positively declare,' says Sir Robert Peel, 'that I believe it to be under that sum.' In Ireland are about 1400 benefices; so that if the whole were divided equally among the 2000 clergy, eacl would receive about £225 a year."—*Important Facts*, p. 8.

work, and being believed for a time, has left an impression on the public mind not yet worn out.[c]

Of late a new and most notable method of attack has been devised. It has been discovered by certain politicians, who never on any other occasions have shown any great zeal for the Protestant cause,—(and the discovery has been hailed by the applause of leading Papists,)—that the Church as at present established, and during the time she was in the enjoyment of ample revenues, retarded instead of advancing the progress of the reformed religion; and that to render her efficient she must be crippled in all her resources, and reduced to poverty and distress,—that if there is to be a crown on her head, it must be a crown of thorns—if a sceptre in her right hand, it must be a powerless reed. Now, we might consider the absurdity of this statement to be too great to require an answer, were it not that its absurdity is absolutely increased when made with reference to the Church of Ireland; for how long has the Church of Ireland enjoyed—I will not say prosperity—but even a moderate share of the support of government? Let us look to history.

In the reign of Charles I. we find the convocation of the Church of Ireland stating, in a petition to the King,[d] that "in all the Christian world the rural Clergy have not been

[c] See, for a most triumphant refutation of the calumnies heaped upon the Irish Clergy in this respect, the late Bishop of Limerick's speech in the House of Lords, June 10, 1824. That ever to be lamented prelate concludes this portion of his speech in a manner peculiarly happy, and, I may say, peculiarly his own: "The case stands thus: Irishmen know the Irish Clergy *to be* at home; Englishmen know the Irish Clergy *not to be* in this country. The Irish Clergy are *not* to be *missed* in Ireland; they are *not* to be *found* in England. The conclusion, therefore, is obvious and irresistible; that the Irish Clergy are where they ought to be; at their posts, and engaged in the performance of their sacred duties." —*Practical Theology*, ii, p. 347.

[d] Among the Earl of Strafford's Letters.

reduced to such extremity of contempt and beggary as in this kingdom, by the means of appropriations, commendams, and violent intrusions into their undoubted rights, in times of confusion—having their Churches ruined, their habitations left desolate, their glebes concealed, and, by inevitable consequence, an invincible necessity of general non-residency, whereby, the ordinary subject hath been left wholly destitute of all possible means to learn true piety to God." It had been said a few years before, by Sir Henry Sidney to Queen Elizabeth, that "on the face of the earth, where Christ was professed, there was not a Church in so miserable a case." And so it continued to be down to the middle of the last century. And what was the consequence? The advance of Protestantism? No, assuredly; but the increase of that which is at the present day the great curse of that country—of that which has *turned judgment into gall, and the fruit of righteousness into hemlock*—of Popery; of Popery, which, in opposition to the Church, was maintained by Spanish and Italian gold,[e] and was patronised by those factions, the leaders of which were in possession of the best part of the ecclesiastical property[f]—the increase, I say, of Popery,

[e] Phelan, ii. 294.

[f] The origin of the support which was afterwards given to Popery by the Irish aristocracy, who, together with the people and Clergy, at first so quietly and happily acquiesced in the Reformation, may be seen in Phelan, p. 167–176. "From time to time," he says, at p. 174, "Elizabeth sent instructions to her Irish government, to proceed with vigour in breaking the power of the nobles: deep and general discontent among them was the natural consequence, and from discontent it was, in those days, an easy transition to insurrection. Having determined to rebel, they wisely made religion their ostensible grievance: the pretext was plausible; it would strengthen their confederacy, engage the simple and superstitious in their cause, and help to conceal from all, the true sources of Irish calamity; accordingly they became the champions of religion. Formerly, when they had once resolved to obey the King, they made no

until it was permitted to take that hold on the affections of the lower orders, that with them the cause of Popery, and the cause of their country, as distinguished from the rest of the empire, are now identified. And to this state of things the advocates of Popery would, of course, gladly return—and to effect this purpose they are now using all their endeavours. For *they* know full well, that if the Church of Ireland has that countenance from Government which it has a right to expect, *their* cause will be lost.

It was not, as I have stated, till the middle of the last century, that the Irish Church received the support it deserved—it was not till the commencement of the present century, until the two Churches, as well as the two kingdoms, were united, that it had, if I may venture upon the expression, any thing like fair play. And of its progress since that period we possess the most satisfactory documents. For instance, at the time of the Union there were in Ireland 1000 Clergymen, there are now above 2000;[g] and surely the increase of the Clergy could only have been occasioned by an increased demand for their services; especially as of these 800 are curates—again, in 1800 there were not above 300 glebe houses—there are now above 900; but the strongest fact of all is this, that whereas in the year 1800 there were only 639 Churches in Ireland, there are now 1,338, besides schools

scruple to renounce the Pope; knowing that, thereby, they would lower the tone of a domineering priesthood: now, on the other hand, they had resolved to oppose the crown, and therefore affected a zeal for the Papacy." In the hands of Irish laymen there are 1480 glebes once belonging to the Church, 562 impropriate rectories, and 118 parishes wholly impropriate; making in all 680 parishes. The amount derived from tithes by laymen is said to be £300,000 a year. See *Important Facts*, p. 4.

[g] See *Important Facts*. pp. 6, 7. The tables are there given, which have been corrected up to the present time, from documents published in the "British Magazine."

used for public worship where no Churches have been erected, to the number of 196, making in all 1,534, while, according to the report of the commissioners, many applications for new Churches are constantly made. It is *not* then because the Church as at present established and endowed is *inefficient*, but because it is *too* efficient, that those factions are armed against it, whose object is, if Papists, the establishment of Popery; if *not* Papists, the advancement of infidelity, which, where Popery prevails, universally gains ground.

The latest and newest, and what to all appearance is the most decisive—as it is certainly the most cruel method of attack devised—is that which has been the cause of our coming together on the present occasion; the attempt, as it has been well described, to starve the Church out of Ireland, by withholding from the Clergy all their rights and dues; an attempt which I trust the zeal and benevolence of England will frustrate and defy.[h]

[h] This endeavor to starve Protestantism out of Ireland has not the charm of novelty, as the following passage from Leland, vol. iii. p. 542, will show: "We were at a loss," saith Archbishop King, "what the meaning of taking away corn from the Protestant farmers, housekeepers, and bakers should be, when there was no scarcity in the kingdom. But Sir Robert Parker and some others babbled it out in a coffee-house, that they designed to *starve* one-half of the Protestants, and hang the other; and that it would never be well till this were done. We were sensible that they were in earnest by the event,—for no Protestant could get a bit of bread, and hardly a drop of drink, in the whole city of Dublin. Twenty or thirty soldiers stood constantly about every bakehouse, and would not suffer a Protestant to come near them. Such representations," continues the historian, "are sometimes derided as fictions of an inflamed party. But, however improbable these instances of senseless tyranny may appear, they are confirmed by the undoubted traditions received from sufferers, and transmitted with every circumstance of credibility." These things took place in the reign of James the Second.

But it is not only of the attacks and manœuvres of her avowed enemies, that the Church of Ireland has to complain.

Perhaps I may be pardoned for making another quotation from the same author. "The Protestant Clergy were, by this time, deprived for the most part of their subsistence. They could recover no dues from non-conformists—for these were, by the late act for liberty of Conscience, exempted from the jurisdiction of the Ecclesiastical Courts. They could demand no tithes from the numerous body of Roman Catholics—while Popish Incumbents, who every day multiplied by death, cession, or absence of Protestants, exacted them from all parties. Yet, in the day of persecution, both Clergy and laity felt an unusual fervour of devotion, and crowded to their places of worship. The Popish Government was offended, and probably alarmed, at these meetings. A proclamation was issued, confining Protestants to their respective parishes, which, in effect, excluded great numbers from public worship, as, in several parts of Ireland, two parishes or more had but one Church." Leland, vol. iii. p. 544. However absurd it may be to suppose, as those orators will persuade us, who attend rather to the pomp of words than to the truth of things, that it would be possible for the Papists to repeat in these days the atrocities practised in the reign of Queen Mary, yet it is by no means absurd to dread the repetition of such miseries as those described above; so far otherwise the passages quoted from Leland might, with very little alteration, be received as descriptive of passing events—save that the Papists were then encouraged by the mistaken piety, and now by the sinful indifference, of our civil governors. However much their mode of application may vary, the principles of Popery remain the same, and those principles are, as the learned and candid Franciscan Father Walsh admits, as follows;—"That the advancement of Christ's kingdom, *i. e.* of the Papal Church, being the great consummation of the Divine will, and the end of human existence, all particular laws of God, of nature or of civil society, must be regulated by it; that, therefore, actions otherwise criminal—such as perjury, treason, or murder, may by a new relation to this supreme law, change their moral character: that heresy, being directly subversive of Christ's kingdom, is an infamous crime, which annihilates all rights, and is sufficient to exclude men from all civilized communion: that the Pope is the supreme authority, both in spiritual and temporal things, having the

She suffers not less from the indifference, the carelessness the lukewarmness—to use no stronger terms—of those who profess to be her political friends. And as, perhaps, less of sympathy is felt for the Irish Clergy, and certainly more allowance made for the excesses of the Roman priesthood in that country, from an ignorance of the relative position of the two parties, to this subject I proceed to request your attention.

Judging from the colloquial language of the day, it would seem to be the prevailing opinion, that at the time of the Reformation, an old Church was turned out, and a new Church brought in;—that of the old Church, the Papists are the representatives, as the Protestants are the descendants of the intruders. Now this is just what the Papists desire you to concede; for they know full well that there is always some allowance made for those who, in contending, are con-

power of both swords, particularly in countries where the civil authority has lapsed by heresy: that the Clergy, being the immediate servants of the Pope, are exempt, both in person and property, from the jurisdiction of secular tribunals."—Phelan, ii. 330. That we should regard with more than ordinary suspicion a sect in which such tenets are avowed, is certainly not surprising. Nor is the expression of our fears to be silenced by any reference to the tolerant conduct of Papists in foreign parts. The lion may be gentle as a lamb, when, not tempted by hunger, he is unprovoked and unopposed. And so, where Popery is dominant, and Protestantism is lukewarm, Popery may assume an aspect of meekness and benevolence,—not because its principles are changed, but because it has no occasion to act upon them. It is when Popery is aggressive, when it is contending for the mastery—as is now the case in Ireland—when its policy is to put down Protestantism, that we dread the consequence of principles which, though not always acted on, have never yet been renounced. We may admit, that the Romish Church may be as the American savage, a tender parent,—what we complain of is, that, as an enemy, she has recourse to wicked, and unlawful, and cruel modes of warfare.

tending only for what was once their own. And this concession is always virtually made—so great is the force of words—whenever we give or permit them to assume the almost sacred title of Catholics. The property of the Church of Ireland, they argue, once belonged to the Catholics; we are Catholics, and, therefore, if all men had their rights, that property would be ours. And how is this argument to be met—especially by those who deny the right of the state to seize the property which, by various private bequests, has been given to the Church? how—but by positively denying the justice of their claim to be called the Catholics of Ireland, and by proving, as we *can* prove, and as, by God's blessing I now intend to prove, that in appropriating that title, they are guilty of taking what does not belong to them? To prove this, we must have recourse again to history.

Of the first introduction of Christianity into Ireland, we have no authentic records, nor is it necessary to search for them—since, of the present Church, the founder, under God, was St. Patrick. From him it is that the Protestant Clergy can—and *only* they—trace their succession, and *through* him, from the Apostles themselves. That, by a regular series of consecrations and ordinations, the succession from Patrick and Palladius, and the first Irish missionaries, was kept up until the reign of Elizabeth, our enemies will, themselves, allow.[i] The question therefore is, whether that succession was at that time lost. And this we defy our adversaries to prove. It is a well known fact, that, of all the countries of Europe, there was not one in which the process of the Reformation was carried on so regularly, so canonically, so quietly, as it was in Ireland.[k] Carte, the biographer

[i] The "History of the Irish Bishops," from the time of St. Patrick, is written by Sir James Ware.

[k] Phelan, ii. 131. 138.—It is remarkable that the only peaceful period of Irish history was that at which the supremacy of the Pope was re-

of Ormond, having observed that the popish schism did not commence in England until the twelfth year of Queen Elizabeth's reign,[1] but that for eleven years those who most fa-

nounced. So universal was the tranquillity, that a considerable body of troops was spared for the King's service before Boulogne, while another force of three thousand men was sent into Scotland, to the aid of the ord Lennox.

[1] "The Romish sect in England at first was governed by Jesuits and missionary priests, under the superintendence of Allan, a Roman Cardinal, who lived in Flanders, and founded the colleges at Douay and Rheims. In 1593, Mr. George Blackwall was appointed Arch-Priest of the English Romanists, and this form of Ecclesiastical government prevailed amongst them till 1623, when Dr. Bishop was ordained titular Bishop of Chalcedon, and sent from Rome to govern that Society in England. Dr. Smith, the next Bishop of Chalcedon, was banished in 1629, and the Romanists were without bishops till the reign of James II."—(See the History of this Sect, by Dodd.)—*Palmer*, ii. 252.

Mr. Butler, following Dodd's "Church History," says of the Roman priests in England, that "many of them conformed for a while, in hopes that the Queen would relent, and things come round again."—*Memoirs*, ii. p. 280. "He may be right," says Dr. Phelan, "in complimenting their orthodoxy at the expense of their truth: yet it is a curious circumstance, that their hypocrisy, while it deceived a vigilant and justly suspicious Protestant Government, should be disclosed by the tardy candour of their own historians." The admission, however, as it respects both England and Ireland, is most important. Romanism having at one period become extinct in these islands, and the present sect being one which commenced at a later date, their clergy, however valid their orders, can now have no pretence to mission. The difference between order and mission is not generally understood, even among sound episcopalians. It is thus explained by Mr. Palmer:—"It is essential that the true ministers of God should be able to prove that they have not only the *power* but the *right* of performing sacred offices:—There is an evident difference between these things, as may be seen in the following cases. If a regularly ordained priest should celebrate the Eucharist in the Church of another, contrary to the will of that person and of the bishop, he would

voured the pretensions of the Pope conformed to the reformed Catholic Church of England, remarks, "the case was much the same in Ireland, where the Bishops complied with the Reformation, and the Roman Catholics" (meaning, of course, those who *afterwards* became *Roman*, instead of remaining *Protestant Catholics)* "resorted in general to the parish churches in which the English service was used, until the *end* of Queen Elizabeth's reign." Now, mark here, it is said that the Bishops of the Church of Ireland—that is, as our adversaries will admit, the *then* successors of St. Patrick and his suffragans, those who had the right to reform the Church—consented to the Reformation; and that until the end of Queen Elizabeth's reign, and she reigned above forty-four years, there was no opposition Church in that country under the dominion of the Pope. Altar had not yet been raised against altar by the Pope and his agents, contrary to the canons of the Church universal. But our author goes further: he tells us the *origin* of the existing popish sect. "Swarms of Jesuits," he continues, "and priests educated in the seminaries founded by king Philip II. in Spain and the Netherlands, and by the cardinal of Lorraine in Champagne, (where, pursuant to the views of the founders, they sucked in as well the principles of rebellion, as of what *they* call Catholicity,) coming over to that kingdom as full of secular as of religious views, they soon prevailed with an ignorant and credulous people to withdraw from the public service of the Church."[m] Here, then, we have the history of the

have the *power* of consecrating the Eucharist, it actually would be consecrated, but he would not have the *right* of consecrating,—or, in other words he would not have mission for that act. If a bishop should enter the diocese of another bishop, and, contrary to his will, ordain one of his deacons to the priesthood, the intruding bishop would have the *power* but not the *right* of ordaining, he would have no mission for that act." —ii. 247.

[m] *Life of Ormond*, i. 32.

introduction of the existing popish sect into Ireland—we have seen before why they prospered—they being supported by foreign potentates,[a] while the national Church was robbed of all her rights, and unsupported by the national government. Nor is this a mere party statement, as may be seen by reference to Leland, the historian, or even to bishop Berrington,[b] a popish prelate in England; the fact is universally admitted to have been as it has just been narrated. So then the case stands thus:—the existing Irish clergy can trace their succession up to the bishops of Queen Elizabeth, under whom the old Church was reformed, not a new one introduced; and the bishops of Elizabeth's reign, by the admission of our adversaries, were the successors of St. Patrick and the other first planters of the Church in Ireland; while the present Popish priests and prelates can only trace *their*

[a] "During the whole of the reign of James, and part of the following reign, the (Romish) priesthood of both islands were in the interest, and many of them in the pay, of the Spanish monarchy. The titulars of Dublin and Cashel are particularly mentioned as pensioners of Spain; the general memorial of the Irish (Roman) hierarchy in 1617, was addressed to the Spanish court; and we are told by Bishop Bovington (a Romanist) that the English Jesuits, 300 in number, were 'all of the Spanish faction.'"—*Phelan*, ii. 294.

[b] *Memoirs of Gregorio Panzani—Introduction.* Mr. Palmer observes: "The Irish bishops almost unanimously consented, in the beginning of Queen Elizabeth's reign, to remove the jurisdiction of the Roman Pontiff. See Leland's History of Ireland, book iv. ch. 1.—The consequence was, that for a length of time there were scarcely any Popish bishops in Ireland. Macgarran, titular Archbishop of Armagh, was sent over from Spain, and slain in the act of rebellion against his sovereign. In 1621, we are informed by O'Sullivan, Hist. Cath. Iberniæ, that there were two Popish bishops in Ireland, and two others resided in Spain. These persons were ordained in foreign countries, and could not trace their ordinations to the ancient Irish Church."—*Origines Liturgicæ*, ii. 252.

succession from certain foreign bishops who came over in the reign of James I. The clergy, therefore, of the Church of Ireland are the successors of the Apostles in that country, to whom, and to whom alone, belong both order and mission, both the power and the right to minister in sacred things: they are the Catholic clergy of that country—*protestant* Catholics, if you will—Catholics, who protest against the usurpations of the Pope of Rome, and the abominable practices of his adherents, but still the true Catholics of Ireland.

But here the adversary will object: "Admitting that you have both order and mission, still ours are the doctrines which were originally held by the Irish Church, and for the promulgation of which that Church was established and endowed." This is easily *said*, but how will it bear the historical probe? Did the founder, under God, of the Irish Church,—Did St. Patrick, as the Church of Rome now does, declare that "if any man shall say"—I am quoting a canon of the council of Trent—"that the clergy may contract marriages, or that such marriages are valid, let him be accursed?"[p] if he *had* done so, he would have been guilty of little less than parricide, while bastardizing himself,—he himself being the son of a deacon, and the grandson of a priest,[q]—and we know, moreover, that he could *not* have done this, from the existence of a canon attributed perhaps incorrectly to him, but certainly of very ancient date, regulating the conduct of the wives of ecclesiastics![r] Again,—did he prohibit the perusal of Scripture? Surely not; since it is stated by Fenelon, that no such prohibition existed any

[p] Conc. Trent. Sess. xxiv. c. 9.

[q] S. Patricii Confessio MS. quoted by Abp. Usher. *Religion of the Ancient Irish*, chap. v.

[r] Synod. Patric. Auxil. Issernin. Even in the 12th century the Irish refused to receive an unmarried clergy, and were pronounced to be heretics on that account by Pope Adrian.—*Phelan* ii. 55.

where before the 12th century, nor do we find any Canon on the subject in the Irish code.[s] Did he introduce the worship of images? This could hardly have been the case, for he flourished about the year 431; and the very first council which gave sanction to that heresy was held in the year 787, when the clergy of Ireland united with the Clergy of England in doing what they do now, in protesting against the evil and idolatrous practice.[t] Once more,—did he pronounce, as is done by the modern Church of Rome, that if "any man say"—I am again quoting a canon of the Council of Trent—

[s] His words are worthy of note: "I think," says this illustrious prelate, "that much trouble has been taken in our times very unnecessarily to prove what is incontestible, that, in the first ages of the Church, the laity read the Holy Scriptures. It is as clear as daylight, that all people read the BIBLE AND LITURGY in their native languages: that as a part of good education, children were made to read them; that in their sermons, the ministers of the Church regularly explained to their flocks whole books of the sacred volume; that the sacred text of the Scriptures was very familiar to the people; that the clergy exhorted the people to read them; that the clergy blamed the people for not reading them, and considered *the neglect of reading them* as a source of heresy and immorality." The venerable prelate then proceeds to justify the Roman Church, and other Churches in communion with her, for restricting the perusal of Scripture, on the grounds only of expediency. On this subject we do not now enter,—it is sufficient for us, so far as the present argument is concerned, that the concession is made in our favor of primitive practice by one so justly celebrated. Œuvres Spirituels de Fenelon, 8vo. tom. iv. p. 241, quoted and translated by Charles Butler. —*Confessions of Faith*, p. 142.

[t] To avoid crowding the page with references, I will refer the reader for proof of my assertions, except when a special reference is given, to Bishop Taylor's admirable *Dissuasive against Popery*, forming Vols. X. and XI. of Heber's edition; to the third book and the Appendix of Field *on the Church*; and to Archbishop Usher's *Religion of the Ancient Irish*.

"that in the holy Sacrament of the Eucharist there remains the substance of bread and wine, let him be accursed.?"[u] No, —for this doctrine of transubstantiation was not dreamed of till the eighth century: in the ninth and tenth centuries it was still disputable; and when in the thirteenth, the Pope of Rome sought to have it recognized in an Italian council, the doctrine was opposed by many divines, and protested against by the Clergy of England and Ireland; and though it was afterwards embraced by many of our theologians, and by them *assumed* to be the doctrine of the Church, yet it was never sanctioned by an English or Irish synod.[x] Yet further,—did *he* withhold the cup from the people, and thus virtually deprive them of a sacrament of our Lord? This was undoubtedly not the case, for at the Council of Constance, in the fifteenth century, wherein an enactment was made to that effect, it was admitted to be a regulation not only contrary to Scripture, but also opposed to primitive tradition.[y] Neither could he have taught the Roman doctrine of Purgatory,[z] for he had been *dead* a thousand years before that doctrine was acknowledged as an article of faith by any portion of the Church. Certainly, then, the founder of the Irish Church did not introduce the more important of those doctrines by which the Church of Rome, and the

[u] Conc. Trent. Sess. XIII. c. 2.

[x] The gradual introduction of the doctrine of transubstantiation may be seen, in Dr. Waterland's Charge on the Sacramental Part of the Eucharist.

[y] Council Constant. Sess. XIII..

[z] The gradual introduction of the doctrine of purgatory may be seen in the authors before referred to, and in Bishop Bull, Serm. III. The reasoning of the Council of Trent is singular: without any appeal to Scripture, it determines, that since the mass taught that that sacrifice was expiatory for the dead, nondum ad plenum purgatis, the doctrine of purgatory was sufficiently settled.

churches and sects which hold communion with her, are at present distinguished from the rest of Christendom; nor could they have been introduced by any of his successors till a late period, because with respect to most of them, till a period comparatively late, they had no existence in the minds of men. We may proceed to ask, what doctrines he held which we do not now hold, or what practices did he permit that we should condemn?—provided that since his time those practices, innocent in themselves, have not been abused to the purposes of superstition. Did the primitive Catholic Christians of Ireland, while they held the Scriptures to be the sole rule of faith, receive with deference the opinion of the universal Church as their guide for the proper interpretation of Scripture? So do we; for our Clergy are enjoined "not to teach any thing as a matter of faith to be religiously observed, but that which is agreeable to the Old and New Testament, and may be collected out of the same doctrine by the ancient fathers and Catholic bishops of the Church."[a] Was deference paid to the decisions of councils really general, of councils summoned not by the Pope but by the Emperor, and open to all the Bishops of the Church in the east, as well as in the west? So do we: we admit the four first councils, the only councils that can be proved to have been really open and general, to be, together with the plain words of Scripture, the rule and measure of judging heresies.[b] Did they receive the Apostles' Creed, the Nicene Creed, without the additions made by Pope Pius IV.,[c] and the symbol of St. Athanasius? This is precisely the case with us. But the adversary thinks that he can confound us by asking whether they received our thirty-nine articles. In other words, he asks whether we can prove that they

[a] Canons of 1571. [b] 1 Eliz. i.

[c] *i. e. Without* the *peculiar*, the distinguishing articles of faith appended to it by the Church of Rome.

protested against certain heresies, before those errors had occurred, or those heretical opinions been started. Unless they had been gifted with the spirit of prophecy, this, of course, they could not have done. But the objection is founded on a misconception as to what our articles are and profess to be. They do not profess to be a complete system of divinity, they are merely styled "Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy of England, for the avoiding of diversities of opinions and for the establishing of consent touching true religion." In short, they are nothing more than the expression of an English synod, as to certain controverted doctrines and certain general principles, without subscribing to which ecclesiastics are prohibited by the English Bishops from officiating within the boundaries of their jurisdiction. That our Church is not to be identified with a reception of the thirty-nine articles is clear from this fact, that the Church of Ireland was in full communion with the Church of England during the reigns of Elizabeth and James, although it was not till the reign of Charles I. that the articles were subscribed by the Clergy of the former country;[d] and the same may be said of the Episcopal Church of Scotland, by which they were only adopted at the close of the last century. Thus our articles are *not* what the articles of the Council of Trent *are*, additional articles of faith,—we *do* require our teachers and preachers to pledge themselves not to preach or teach doctrines contrary to what are therein contained, but we do *not* require their adoption as the condition of communion,—we do not say, as the Papist does, with reference to the articles of faith adopted in 1545 by the Council of Trent, that without professing them, no man can be saved. But while the objection of the Papist thus falls to the ground, we may in our turn, take an offensive atti-

[d] 1634. Leland, vol. ii. pp. 27, 28.

tude, and demand whether the primitive Catholics of Ireland, the predecessors of the present Protestant Clergy, received the Creed of Pope Pius IV.—the distinguishing Creed at the present time of Romanism? The answer may be given at once, by reference to what has been before stated in this discourse.*

* The creed of Pope Pius IV. the distinguishing creed of the Roman Church—the enforcement of which creed has separated that Church, in fact, from the Catholic Church of Christ—was not published till the year 1564, two years after the date of our Thirty-nine Articles. In this Creed all the corrupt opinions against which we protested and legislated, are adopted as Articles of Faith. Many things may have been taught *in* the Church before the Reformation, which we now know to be erroneous—but they were not insisted upon as Articles of Communion, till the Council of Trent. It was then that Romanism assumed the sectarian character. The following are the Articles appended to the Nicene Creed by Pope Pius IV.—"I most firmly admit and embrace Apostolical and Ecclesiastical traditions, and all other constitutions and observances of the same Church. I also admit the sacred Scriptures, according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. I confess also that there are truly and properly seven Sacraments of the New Law instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; viz. baptism, confirmation, eucharist, penances, extreme unction, orders, and matrimony, and that they confer grace; and of these baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the ceremonies of the Catholic Church received and approved in the solemn administration of all the above said Sacraments. I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification: I confess, likewise, that in the mass is offered to God, a true, proper, and propitiatory sacrifice for sin, the living and the dead; and that in the most holy Sacrament of the Eucharist there is truly, really, and substantially, the body and blood,

In like manner, when it is asked whether the primitive Catholics of Ireland used one common Prayer and Liturgy, we can answer in the first place, that we may be sure that whatever prayers they used, they prayed in the vulgar tongue, not only because it was the universal practice, but because

together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, of Christ, which conversion the (Roman) Catholic Church calls transubstantiation. I confess also, that under either kind alone, whole and entire, Christ and a true Sacrament is received. I constantly hold that there is a purgatory, and that the souls therein are helped by the suffrages of the faithful. Likewise that the saints, reigning together with Christ, are to be honored and invocated; that they offer prayers to God for us, and that their relics are to be venerated. I most firmly assert, that the images of Christ, and of the Mother of God ever Virgin, and also of the other Saints, are to be had and retained; and that due honor and veneration are to be given to them. I also affirm, that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the Holy Catholic Apostolic Roman Church, the mother and mistress of all Churches; and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ. I also profess and undoubtedly receive all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent; and likewise, I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned and anathematized by the Church. This true Catholic (Roman) faith, out of which none can be saved, which I now freely profess and truly hold, I, N. promise, vow, and swear most constantly to hold and profess the same whole and entire, with God's assistance unto my life's end. Amen." I have transcribed this Creed of 1564 as translated by Mr. Butler, p. 9, that the reader may have before his eyes the new articles of faith and communion which the Roman Church has added to the old Creeds, that we still retain, but which were unknown to the original Catholic Churches of these islands.

so late as the thirteenth century, it was decreed in a council at Rome itself, "that because in most parts within the same city and diocese, the people of divers tongues are mixed together, having under one and the same faith, divers ceremonies and rites, that the Bishops of such cities and dioceses should provide men fit, who may celebrate Divine service according to the diversity of ceremonies and languages, and administer the Sacraments of the Church, instructing them both by word and example."[f] Now this clearly shows that even at Rome itself, the manufactory, the storehouse, the foundry of all modern innovations, the innovation of prohibiting the use of the language understood by the people, had not as yet taken place; and if not there, then we may be sure that it prevailed no where else.

We can answer, in the next place, in the words of our most distinguished ritualist: "the English Prayer-book was not composed in a few years, or by a few men: it has descended to us with the improvements and approbation of many centuries; and they who feel the value and sublime elevation of our hymns and prayers, participate in the spirit of primitive devotion. The great majority of our formularies are actually translated from Latin and Greek Rituals, which have been used for the last fourteen or fifteen hundred years in the Christian Church: and there is scarcely a portion of our Prayer-book which cannot in some way be traced to ancient offices."[g] We may answer, thirdly, that we know it is a fact that the Roman offices, (differing though they did then from what they are now,) were not adopted in Ireland till the year of our Lord 1171, and that even then they could not be introduced without artifice and manœuvre.[h]

Again, when it is said that, before the Reformation, the supremacy of the Church of Ireland rested with the Pope of Rome, let us see what this amounts to. In the 12th cen-

[f] Bishop Taylor, x. 170. [g] Palmer, vol. i. Preface.

[h] Archbishop Usher, chap. iv. pp. 350, 549.

tury, the Pope asserted that "Ireland, and all the islands upon which Christ the Sun of Righteousness had shone, belonged to the patrimony of St. Peter, and the Holy Roman Church.[i] And this usurpation was acquiesced in by the ignorance of the people at large, and the wicked ambition of Henry the Second, who, in order to have a plea for invading Ireland, cared not to examine the principle which it involved. But does it follow that, because the Pope thus pretended to have what he really had not, and assumed the sovereignty not only of Ireland, but of every other island; and, because, in this usurpation, he was not immediately opposed, he ought to be our sovereign lord at the present moment? No; assuredly, when his claims were examined into, their absurdity was at once apparent, and they were considered as having been, from the beginning null and void. And so it was in spiritual affairs, the Pope usurped authority over the Irish Church, but not, as even modern Romanists admit, without many violent struggles, and many bitter conflicts, and much strife. Until the synod of Kells, in 1152, the Archbishops of Ireland never condescended to receive their palls from Rome; and down to the year 1315, a Popish author acknowledges that the Irish ecclesiastics took no oath to the Pope, that *they* never applied to the see of Rome, as the Roman Bishops in that country now do, for bulls of nomination, institution, or exemptions; that they never appealed to Rome for the decision of ecclesiastical causes.[k] So that the authority of the Pope over that Church, as it was at first a usurpation, so it was a usurpation gradual in its growth,—and a usurpation which the Church, in obedience to the canon of a general council, was bound to cast off, as soon as it was enlightened as to the fact; for a canon of the third general council, that of Ephesus, in 431, decrees, "that none of the Bishops, most

[i] See the Letter of Adrian to Henry II. in Phelan, vol. ii. p. 51.

[k] Phelan, ii. p. 94.

beloved of God, should assume any province that was not formerly subject to him or his predecessors from the beginning; and that, if any have assumed any Church, he should be forced to restore it, that so the canons be not transgressed, nor worldly pride be introduced under the mask of this sacred function."

Now from all this it is quite clear that the existing Clergy of the Irish Church, whether we regard their order, their mission, or their doctrine, are the only legitimate successors of those by whom that Church was founded, and for whose support it was endowed. For my part, I am fully convinced that we might easily show (it *has* indeed been shown by the learned Dr. Field.[1]) that the devisers and maintainers of the Romish doctrines were, even at the period of the Reformation, only a faction, though a powerful faction, in the Church. But on this, as it is time to draw to a conclusion, I will not insist; but by a strong license of supposition, I will grant that the Irish Church, just before the Reformation, was actually as deeply immersed in error as the Church of Rome is now; that the errors then prevailing were not the mere errors of individuals, but that they had been actually sanctioned by the Church; I will grant all this, and still ask, what will the concession avail the *Papist?* When Naaman the Syrian was cured of his leprosy, he was not, in strictness of speech, a new man—he was the same man as he had been the day before, though he who had been sick was now made whole. So, neither, was the Church of Ireland, after the

[1]The title of Dr. Field's long and learned Appendix to his Third Book is as follows:—"An Appendix wherein it is clearly proved that the Latin or West Church, in which the Pope tyrannized, was, and continued, a true orthodox and Protestant Church, and that the devisers and maintainers of Romish errors and superstitious abuses were only a faction in the same, when Luther (not without the applause of all good men) published his Propositions against the Profane Abuses of Papal Indulgences."

Reformatiou, a new Church, but the old Church reformed,—the old Church restored to its primitive health and purity. The leprosy of Naaman, we are told, clave to his servant Gehazi. But surely the king of Syria would have laughed Gehazi to scorn, if he had stood before him and demanded all the honors, emoluments, and offices, of Naaman, for no other reason but because forsooth *he*, Gehazi, was now afflicted with that disease of which Naaman had been cured. How precisely in the position of Gehazi is the Popish priesthood of Ireland placed, when for that body is claimed a right to the property of the Church, as the representatives of the original proprietors. We know them, who they are,—the successors, not of St. Patrick, but of certain Spanish and Italian prelates, who, in the reign of James I. originated, contrary to the Canons of the Church, the Romish sect; for in that country it is only a sect, since there can be but one Church, and that is the Catholic, in the same place; and all that they can pretend to *is*, (conceding as I *have* conceded what, if *not* conceded, it would be impossible to *extort*,) that they now hold doctrines which the Church of Ireland may have held for one, two, three, at the very most four, out of the fourteen hundred years during which it has been established; while, even, as a counterpoise to this, we may place the three hundred years which have elapsed between the Reformation and the present time.

And now I have done. I have pointed out to you who they are for whom your kind consideration is requested. I may add, that they are confessors, (there have been even martyrs among them,) for the truth as it is in Jesus. However some persons may be disposed to censure the Irish Cergy for having submitted, without a protest, to the extinction of ten bishoprics by a simple act of the Civil Legislature —a usurpation almost as great as any of which the Pope has been guilty; however inclined they may be to regard their

present calamities as a visitation for their supineness at that time; certain it is that they have now at last made a gallant stand, and have shown their determination to prevent the gangrene from going further. Had they acquiesced in the godless measure proposed in the last session of parliament, by which the doors of eight hundred churches would have been closed, had they consented to betray the cause of their Saviour for a few pieces of silver, they who are now suffering the miseries of destitution, and the pangs of hunger, would be in comparative affluence and comfort. By rejecting the unholy compromise, they are involved in all that heart-rending distress which you are called upon to pity and relieve.

Although they have felt an honorable reluctance to make their miseries public, although *their stroke has thus been heavier than their groaning*, yet with many of the details of their sufferings you must be already familiar. Already, I am sure, the hearts of those of the Clergy who are here present have glowed with sympathy, when they heard speak of brother Clergymen obliged to sell their libraries for bread, and to recall their children from school to place them at the plough, and while *grieving for the affliction of Joseph*, the thought must have occurred to them, that what *has* happened in Ireland, *may* happen in England: already, I am sure, the family man must have sympathised with those who, with wounded spirits and disappointed hopes, have been compelled to renounce the assurances by which they had provided for the future exigencies of their household, and can now look forward to nothing but beggary for their wives and little ones, if, as in a lawless land is possible, they themselves be taken before this tyranny is overpast: the man of honour must have sympathised with honourable minds, weighed down by the pressure of debts incurred for the mere necessaries of life, before the inability to pay became apparent;

all who have the common feelings of humanity must have sympathised with whole families accustomed to the elegancies, the comforts, the refinements of life, now deprived of all animal food, and regarding wheaten bread as a forbidden luxury. As fellow Christians, our sympathies are yet more powerfully awakened in their behalf, by hearing with what courage and constancy, with what resignation and meekness, with what fortitude and patience, with what submissive piety, they have borne all their weariness, and painfulness, and cares, and distractions, and fears, and sorrows; for, by this token, we know that they have found a Comforter in him who, while He sanctifies, can elevate, control, and sustain the sinking but confiding heart.

But I will not pursue the subject. I will merely remark, that, as I commenced this discourse by alluding to the appeal which was made to the primo-primitive Christians, in behalf of their starving brethren in Judea, so I will conclude it, by reminding you how liberally that appeal was met by the Churches, especially of Antioch, Macedonia, and Corinth. And with equal generosity I feel assured that the present appeal for the Clergy of Ireland will be answered by the Churchmen of England. And I ground my confidence on the fact, that ours are the same principles by which they were influenced; we are justified by the same faith, we are redeemed by the same sacrifice, we are regenerated and renewed by the same blessed Spirit, we seek for grace through the same sacraments, we enjoy the same ministry, and the works by which we are preparing ourselves to join them in the Church triumphant are the fruits of the same sanctification, and derive all their value from the same atoning blood by which they are sprinkled: the qualities and circumstances being thus the same, I am justified in anticipating a result precisely similar.

SERMON VII.

The Novelties of Romanism;

OR, POPERY REFUTED BY TRADITION.

"But if any Man seem to be contentious, we have no such custom, neither the Churches of God."—1 Cor. xi. 16.

Nothing can be more striking, nothing more perfect in its charity, than the manner in which, in the 8th chapter of this Epistle, and the 14th chapter to the Romans, St. Paul treats the weaker brethren, and directs that they should be treated by others. Would to God that in these days, those who esteem themselves, or are accounted by others, the stronger brethren, would act on this principle and walk by this rule!

However learned, however mighty in the Scriptures, however skilful as critics or profound as metaphysicians, those persons may be who are usually denominated High Churchmen, they are regarded by many as weaker brethren, utterly ignorant of the Gospel. If it *be* so, if they *are* weaker brethren in the opinion of those who thus assume authority to decide, (sometimes, it must be admitted, without any great proficiency in theology,) let them receive that gentle treatment, that allowance for conscientious prejudices, that courtesy, consideration, and kindness which St. Paul recommends. If they are in error, let them be refuted by argument; if they violate the regulations or principles of the Church of England, let the fact be proved and let them be suspended: but admonish them affectionately as brethren in Christ: do not resort to the arts of the profane; do not mis-

represent their principles, or ridicule that conduct which, however absurd it may appear to others, *they* believe to be pious: do not denounce them without hearing what they have to say, or without reading, with unprejudiced minds, what they may have written: do not attribute wrong motives to them: do not call them Jesuits in disguise: do not hold them up as persons desirous to deceive. For why should they wish to deceive you more than their accusers? Their principles are not those which lead to preferment: they can only maintain them because they believe them to be the truth as it is in Jesus.[a]

Among the heaviest of the charges which are brought against them, their regard for Antiquity and their respect for the Fathers is the most prominent. But what does this offence amount to?

[a] We have certainly just cause to complain of the Religious Tract Society, although it is supported by many good and pious men, when we find it stated in a recent number of its "Monthly Record," entitled "The Christian Spectator," that those who hold the principles advocated in the present discourse, are enemies to the cause of Christian Truth, more formidable than the Socialists; the Socialists being Atheistic sensualists. They are accused, with the Papists, of "an intense dislike of the peculiar doctrines of scripture." Comparing them with avowed Infidels, the work referred to, says: "it is not possible that the object of either party could be more plainly declared. The one would throw down the Christianity of the Bible, the other would dig up the foundations of Christianity altogether. These their purposes they loudly proclaim and fiercely pursue. They have declared a war of extermination, and the inscription on the banner of both is, I will overturn, overturn, overturn." *See the Christian Spectator for September* 18, 1839, *and the Rev. Wm. Dalby's Letter to the Editor of the British Magazine.* However much in error the supporters of that Society may consider High Churchmen to be, they are surely going too far when they speak of them in such language as this.

Let me state, in a few words, what their principle is. In all questions of doctrine and practice which may arise in the Christian Church they fully admit that the first and last appeal lies to Holy Scripture. *To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them.* And where both parties agree in their interpretation of the words of Scripture, this appeal will bring all controversies to the most satisfactory determination. The private Christian, looking into this true mirror, discovers the blemishes and defects in his own conduct; and the Church *puts on her ornaments, and is sanctified and cleansed by the Word.*

But a little observation will convince us that the controversies which arise in the Church can seldom be decided by this appeal. The records of past ages prove this, and daily experience shews it. Each party in a dispute claims Scripture for its own side, and, as the sense of Scripture, it zealously maintains its own interpretation. If there be, then, no further appeal, the question can never be decided. There is, therefore, another test, which, in the opinion of those I am defending, Scripture itself allows and sanctions,—the testimony of the Church from the beginning. And to this test St. Paul, in our text, sets us an example of making an appeal. *We have no such custom, neither the Churches of God.*

Thus these persons conceive that a way to peace is provided in harmony with the common rule of life, and the law by which society is held together; for how much of law and of the rules of society is based on precedent! They conceive that they act in the spirit of the Church of England; for it is plain to every one who has considered the language of the Church that a deference to antiquity pervades her Articles, forms the argument of some of her most instructive Homilies, and breathes through every portion of her Prayers:

they conceive that *when they stand in the ways and see and ask for the old paths where is the good way that we may walk therein*, they act, as I have shewn, in accordance with a principle provided for us in Scripture, and in accordance with which St. Paul reasoned in the words of our text.

Now this it is that induces them to study the writings of the primitive Fathers of the Church. There seems, however, to be a prejudice against the very name of the Fathers; a prejudice which certainly was not felt by Ridley, or by Cranmer, or any of the learned and pious confessors and martyrs to whom we owe the Reformation of our Church. And why should it be felt now? for, let me ask, who are the Fathers? They are merely ancient writers who lived in the earlier ages of the Church. Now one would think that there could be no great sin in our venturing to read the works of these ancient authors. It is said that we ought to refer for our divinity to the Bible and the Bible only. God knows, my Brethren, that I wish the Bible were more extensively read than it is, and no one can regret more than I do to find the Bible so generally superseded by tracts. But those very tracts are most diligently distributed by the very persons who most vehemently blame us for venturing to read the Fathers. Nay, by those persons themselves these tracts are read: in many instances they are the fountains, not always surely the purest, from which they drink in their theology. But what is a tract? It is a little treatise or sermon composed by some person or persons, not, certainly, infallible. Now similar treatises and sermons form the works of the Fathers. Both parties, then, you will observe, are tract readers, and why, should he who reads an ancient tract be blameworthy, while he who reads a modern tract is held worthy of praise? But it is said the modern tracts are sound in doctrine, the ancient tracts are not so. And, let me ask, who says this? Is it said by an infallible man?

What proof do you bring from Scripture that modern tracts must be sound in doctrine, and ancient tracts not so? It is merely a matter of opinion, and when one man praises the ancient tracts to the disparagement of the modern, it is quite as probable that his opinion should be correct as that of another person who praises the modern tracts to the disparagement of the ancient: and more probable, if it is in the nature of truth to be better understood near to the fountain head, than after its transmission through many generations. Is it said that one is scriptural the other not scriptural? This is only repeating the last assertion in a different form. If the tract contain any thing of doctrine more than an extract from Scripture without note or comment—and then it is Scripture itself—it must be a deduction from or an explanation of Scripture, and we have just as much right to assert that the deduction made from Scripture in an ancient tract is scriptural, as another person has to make the same assertion as to a modern tract. Disagree with us, if you will, in your opinion of this matter—but why object to our principle while you adopt it in another form? We are both tract readers; the only difference being that some of us go for these tracts to St. Chrysostom, St. Basil, and St. Athanasius, to whom our Prayer Book is indebted for much of its excellence; others to a modern Religious Tract Society, sanctioned, it may be, by what is called the religious world; which is, nevertheless, no more infallible than the Church of Rome, though the members of both seem to rely on their traditions with undoubting confidence.[b]

[b] By the religious world I mean that conventional union of sects and parties which is formed by those who agree to merge the distinctive features of every sect, (and when Churchmen belong to it, the distinctive features of the Church itself,) in order that they may insist in common upon what that world deems to be essential truth. But the question still occurs whether that world is competent to decide what part of the

But it is said, "Scripture is so plain, we will have the Bible and the Bible only: what need have we of the Fathers in addition? this is to add to the word of God." Surely, we may answer, "Scripture *is* plain, and we, too, will have the Bible and the Bible only—what need have you of commentators? Their comment is an addition to the word of God." But the Bible having come down to us in a dead language, we do absolutely require some commentary to elucidate its diction and phraseology;—a translation is itself, to a certain extent, a commentary; it might easily be shewn how ours actually is so. Again, there is allusion in Scripture to many antiquated rites and customs; and some acquaintance with the history and opinions of the age in which the New Testament was written is important; here, then, we also require a commentary. Is it said that you can get all this from a modern commentator? this is true, and one modern commentator may borrow his facts from another without reference to the original authority, and one may copy the mistakes of another, and hence false facts may become current in the

Revelation of God is essential and what is not. Of this proposition those who are called High Churchmen hold the negative. The difficulty of their present position consists in the religious world having assumed that all pious persons must belong to it. But there are persons whose zeal for the cause of religion, whatever may be their faults, is ardent, but who at the same time refuse to subscribe to many of the traditional doctrines and some of the practices of the religious world. The members of the religious world cannot conceive the possibility of such persons being really pious and sincere: hence their hostility to them; their real fault being their rejection of the tradition of the religious world, the controversy of the present day having reference, in fact, to this one question: according to what tradition shall Scripture be interpreted? according to the tradition of the Church of Rome? or according to the tradition of the religious world? or according to the tradition of the primitive Church?—the latter being, as we contend, embodied in the formularies of the Church of England.

world: but the first commentators must have gone to the contemporary writers, that is to say, to the Fathers. Even admitting, then, that it is a work of supererogation for *us* to consult the Fathers, to ascertain whether the modern commentators are correct, still there can be nothing sinful in doing so; since for what you know of these things, you are as dependent upon the Fathers as *we* are, the difference being that you derive your information from secondary, we from primary sources.

As to doctrine, it is said that the wisest and best plan is to make Scripture its own interpreter, by comparing spiritual things with spiritual. I have already said that this is admitted by those who are complained of; and who are more diligent than they in explaining one Scripture by another? But I have also shewn that after having done this, there are still many points on which we cannot come to an agreement,—aye, and important points, too. Now take any passages or collection of the passages of Holy Scripture from which you and I deduce a different doctrine. What is it that any disputant does? His favorite commentator is brought down from the shelf, and to him deference is paid. Why? Because he is recognized as the organ expressing the sense, *i. e.* the tradition of his own sect or school, just as a Romish commentator expresses the sense, *i. e.* the tradition of the Church of Rome. Is there any sin, then if the High Churchman (applying this conceded principle in a different manner) looks to the Fathers, not as an inspired authority, but to ascertain from their writings what was the meaning attached to the passage or passages under consideration in the first ages of the Church, before modern controversies were started. And what makes the value of these primitive writings the greater in this respect is, that the Fathers not only possessed many written documents now lost, but it was part of their religion, if I may so say,

to preserve the doctrine they had received in its purity from the Apostles, and to hand it down to their children; they transmitted the once-kindled lamp from sire to son, never suffering its light to grow dim, or its heat to evaporate. And as a member of a lately founded sect can soon detect whether an interpretation of Scripture be in accordance with what *he* calls the gospel, so did a primitive Christian understand whether such an interpretation was or was not contrary to what *he* called the Catholic faith.

But it is said that some of the Fathers were sometimes in error. Now I certainly do protest against the manner in which it is not unfrequently attempted by not very wise men to prove this, which is thus: "Such a Father differs from me, a modern teacher, therefore such a Father must be in error:" the whole authority of which judgment depends upon an assumption, more bold than modest, that the modern teacher is infallible: or if he defend himself by saying that his is the opinion of the religious world, again, I ask, Is the religious world itself infallible? We know that the great object with the religious world is to produce not unity in the Church, but union among sects;—to do this many scriptural principles must, on all sides, be conceded, and much regarded as non-essential, which to some persons appears to be essential. We cannot allow, then, a reference to the opinion of the religious world to be of any authority in such a case. But as a matter of fact, we do admit that many of the Fathers did err. Who ever thought them to be infallible men? Nay, the student of the Fathers can point out to you the kind of error to which any particular Father may have had a tendency, and he can probably shew how that error was detected and animadverted upon by his contemporaries. But admit that they erred,—what then? Are we not to read them because they were liable to error? In many of the works published by popular Tract Societies, I

could point out, not only errors, but if I were to use the language of those who condemn the Fathers, I should say, grievous heresies: yet, are we on that account to refuse to read any modern Tract? But this is what they ought to do who censure us for studying the Fathers, because the Fathers, were not infallible men. What we chiefly desire in reading them is, to ascertain, not what the private opinions of individual Fathers were, but, for reasons I have before assigned, what was the general system of Doctrine in their age.

But a popular argument against this use of the Fathers, and this deference to the tradition of the ancient Church, rather than to that of the modern religious world is, that it is impossible for the mass of mankind to study writings so voluminous. But are the mass of mankind appointed to be teachers? We may fairly expect those who are ordained to the office of teaching to attend to such things, for to enable them to do so is the very reason why the Church is endowed. But in no sense will the objection hold as applicable to members of the Church of England; for it is asserted, and has never been contradicted, that on all essential points this primitive tradition is embodied in the Book of Common Prayer. It is this that gives to the Prayer Book its weight and authority as an interpreter of Scripture. As such, it is, of necessity, to a certain extent, employed by those even who endeavour to unite their duty to the Church with their duty to the religious world;—to the Church of which the object is to bind us to those very principles which the religious world would relax. They may have their reasons for this deference to an uninspired formulary, those who are called High Churchmen, may have theirs, which is the one I have assigned;—the fact, namely, of its embodying that primitive tradition, which, though not the light of the gospel itself, for which we look to Scripture, may be

serviceable to weaker brethren, when the blasts of strange doctrine are raging furiously around us, and threatening to bring down the very bulwarks of our Zion, to act as a lanthorn for the protection of that light. And if the High Churchmen provide you, my Brethren, with another reason for loving your Prayer Book, forgive them this wrong.

But then comes the grand charge of all—this system of deference to antiquity must lead to Popery: an assertion which it is the more difficult to refute since it is impossible in these days to ascertain what, in the sense of the religious world, Popery is. Some persons tell us that the *surplice* is a rag of Popery, because the Papists in their ministrations wear a surplice in common with ourselves; others speak of the *Prayer Book* as Popish, because almost the whole of the Book of Common Prayer may be found in the Roman Missal and Breviary. Some religionists regard infant baptism as a remnant of Popery, while others only think it Popish to suppose that infants derive any benefit from that Sacrament: some persons think the Catechism Popish, and others that it is Popish to teach children doctrines before they can understand them: a highly respectable, though, as I think, an awfully mistaken class of religionists, who profess to be guided by the Bible only, think the doctrine of the Trinity Popish, because the Papists, amidst all their corruptions, still worship the Trinity in Unity and the Unity in Trinity. Now the real fact is, that you may in this way prove almost any scriptural truth to be Popish, because Popery consists in novel enlargements of old Catholic truths; in *novel additions to ancient and true doctrines*. Thus the Papist holds with us that the twenty-two Books of the old Testament are canonical; but then he *adds* to them other books which we affirm to be apocryphal: he agrees with us in believing that after death there is a heaven and a hell, but then he *adds* a purgatory. He agrees with us that sins are to be remitted

by the merits of Christ; but he *adds* the merits of the saints. He agrees with us that God is to be worshipped; but he *adds* again an inferior worship due to the saints, together with the Virgin and the angels. He receives Christ as a mediator; but again he *adds* the mediation of the Virgin, saints, and angels. He agrees with us in believing our Lord's real presence in the Eucharist; he *adds* his corporeal presence by transubstantiation. He agrees with us in believing the communion of saints; he *adds* the invocation of them. He agrees with us in maintaining the divine authority of bishops and priests; he *adds* the supremacy of the pope over all bishops and priests. He receives with us the three creeds; he *adds* the creed of Pope Pius the IV. These additions have led to further corruptions; such as the adoration of the consecrated bread at the Lord's Supper, the worship of images, and other superstitions not needful to refer to. You perceive, then, the very great absurdity of accusing persons of being Popish merely because it may be shewn that the doctrines which they happen to hold are doctrines held also by the Papists. Why, on this ground, all would be Papists who believe in the plenary inspiration of Holy Scripture; since such is the doctrine of the Church of Rome, as strongly enforced in the Vatican as in the Meeting House. The real question is not whether the Papists hold such and such doctrines in common with us; but whether we adhere to their additions to the Gospel truth. To accuse those of an inclination so to do, who have a respect for antiquity, is evidently absurd; they are the very *last* persons to sanction Popish novelties, for the moment they do so their deference for antiquity must, in the very nature of things, cease; that is, they must renounce their principle before they can countenance Popery.

How can those who have respect for antiquity acknowledge the Supremacy of the See of Rome, when they re-

member how Polycrates and the Bishops of Asia opposed the opinion of Pope Victor and despised his excommunications?—how the same Victor was rebuked for his arrogance and indiscretion by Irenæus?[c] how St. Cyprian saluted the Bishop of Rome by no higher title than that of brother and colleague, and feared not to express his contempt of Pope Stephen's judgment and determinations when that prelate gave his countenance to heretics?[d]—when they remember how Liberius, Bishop of Rome in the 4th century, applied to the great St. Athanasius to sanction his confession of faith: "that I may know," said that Pope of Rome to Athanasius, "whether I am of the same judgment with you in matters of faith, and that I may be more certain, and readily obey your commands?"[e] When they learn from Gregory the Great, himself Bishop of Rome in the 6th and 7th centuries, that "the Fathers of the Council of Chalcedon were they who first offered to his predecessors the title of universal Bishop, which they refused to accept;"[f] as well they might, since Gregory tells us elsewhere in this epistle, that it is "a title blasphemous to Christian ears?" When they remember that the fourth Lateran was the first of those councils which even Romanists call general, that recognized the authority of the Roman See as Supreme over the Church,—a Council which assembled in the year 1215? How can they ever recognize the Church of Rome as "the mistress and mother of all churches," when they know that the Fathers of the second general Council, that of Constantinople in the year 381, gave that very title to the Church, not of Rome but of Jerusalem, writing in their synodical epistle: "we acknowledge the most venerable Cyril, most beloved of God, to be the Bishop of the Church of Jerusalem, which is the mother of all churches."[g]

[c] Euseb. Eccles. Hist. Lib. v. c. 24. [d] Cyp. ad Pomp. 74.
[e] Athanas. Ep. ad Epictet. [f] Greg. Epist. Lib. 7. Ep. 30.
[g] Conc. ii. 966. Percival's Roman Schism, p. 32.

No, my brethren, whatever difficulties some persons, relying only on themselves, may have in explaining that passage in the 16th chapter of St. Matthew, *Thou art Peter, and upon this Rock will I build my Church:* the Romish argument founded upon that text will fall harmless upon those who defer to the Fathers; since we have St. Augustine,[h] and St. Gregory Nazianzen,[i] and St. Cyril,[k] and St. Chrysostom,[l] and St. Ambrose,[m] and St. Hilary,[n] expounding that Scripture in the protestant sense.

Neither are *they* very likely to fall down and worship the Saints departed who know that among the Fathers one of the strongest arguments, as they deemed it, which could be brought forward in favour of our Lord's divinity was the fact that *prayer* was to be made unto Him;—while we are commanded to pray only to God. The injunction to pray to Him was, in their minds, an assertion of his divinity. In vain to them will the Romanists attempt to explain away the second commandment: they will not even commence an argument upon the subject—their answer being, *we have no such custom, neither the Churches of God:* they know that image worship was not sanctioned in any part of the Church, until what is called the deutero-nicene Council, in the year 787. And the decree of that pseudo-council was immediately repudiated by the Emperor of the West, and all the great divines of the day, and among others by the clergy of the English Church. In vain did the Pope of Rome give his sanction to the idolatry; at a council assembled at Frankfort, the decree was (to use the language of the council itself,) "rejected," "despised," and "condemned" as a wickedness and a novelty.[o]

[h] Augustine De Verb. Dom. Serm. 13.
[i] Nazian. Test. de Vet. Testam.
[k] Cyril de Trin. Lib. 4.
[l] St. Chrysost. Hom. 55. in Mat.
[m] Ambros. Com. in Ephes.
[n] Hilar. de Trin. Lib. 2. c. 6.
[o] Canon 11 Cono. Frankf.

Does the Romanist bring forth his specious arguments (and he *can* do so,) for praying in a language not understood by the people: our answer is obvious: *we have no such custom, neither the Churches of God;* for antecedently to the 8th century, we can discover no nation which had not the Liturgy and Holy Scriptures in its own language, or a language known to it; Origen expressly stating that in his time every person prayed to God in his own tongue, the Greeks using the Greek, the Romans the Roman language.[p]

Think you those who defer to the primitive tradition of the Church will join with the Papists in enforcing the practice of auricular confession to the Priest? No, my brethren, though the Church of England does recommend, in her first exhortation to the Holy Communion, that if "any one cannot quiet his conscience, but requireth further comfort and counsel, he should go to some discreet and learned minister of God, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly council and advice;" though such be the recommendation of the Church of England,[q] we know that auricular confession was never imposed as *necessary* until the Lateran Council in 1215.

It is sometimes insinuated that those who have a respect for the practices of antiquity, must be in favour of the celibacy of the Clergy, and it seems in vain that such clergymen by their own marriage shew practically the injustice of the insinuation. But on this point we are under no concern; we

[p] Orig. Cont. Cels. Lib. viii, p. 402.

[q] "Sudden changes without substantial necessary causes and the heady setting forth of extremities I did never love. Confession to the Minister which is able to instruct, comfort, and inform the weak and ignorant consciences, I have ever thought might do much good in Christ's congregation, and so I assure you I do at this day."— *Bishop Ridley's Letter. Appendix to Strype's Cranmer*, ii. 965.

still say to the Romanists, *We have no such custom, neither the Churches of God.* It is true that many of the Fathers felt strongly with Richard Baxter, the celebrated non-conformist, that it might often be "inconvenient for ministers to marry who have no sort of necessity;"[r] these are the words of that pious non-conformist, and, perhaps, he thought as the Fathers thought, that the same was taught by St. Paul, in the 7th chapter of the First Epistle to the Corinthians: they—St. Paul, the Fathers, and that pious non-conformist—thought that men were ordained not merely to make themselves comfortable, and to maintain a respectable station in society,—but to devote all their energies, their Body, Soul, and Spirit, to the service of the Saviour, who bought them with his blood: and they thought that in many instances men could do this better without the burden of a family than with it: many of the Fathers may have erred in this opinion; and those who *censure* that opinion, may, I suppose, *likewise* err:—some of them may have carried their notions on this point to an extreme, and I for one, think that they did do so:[s] but *they* were not the authors of that iniquitous and demoralizing and soul-destroying rule of the Romish Church, by which Priests are *constrained* to vow a single life: for this rule was first obtruded in the Western Church (it is not even yet the rule of the Eastern Church,) by Pope Hildebrand, in the year 1074: and then the innovation was sturdily opposed by many of our English Clergy.[t]

[r] Life of Mrs. Margaret Baxter, Chap. vi.

[s] I may add that some of the opinions advanced on this subject by some of the learned and pious writers of the Oxford Tracts appear to me to be incautious. I admit that the argument in favor of the celibacy of the clergy is strong, and such as to recommend itself to pure and holy and devoted minds. It looks well on paper. BUT the experiment has been made, and *it has failed.*

[t] It was not till the time of William of Corbeil, about 1129, that the marriage of Secular Priests was put down in England. Anselm seems

But we will advance yet further. There is an inclination on the part of some Protestants to the doctrine of Purgatory; for what is Hell, in the estimation of those who deny the eternity of future punishments, but a Purgatory? And to those inclined to think well of the doctrine, the Romanist has some apparent scriptural authority to produce. He refers us to the third chapter of the 1st epistle to the Corinthians, where we read at the 13th verse: *The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work be burned, he shall suffer loss, yet he himself shall be saved yet so as by fire.* By such a passage some persons may be staggered, but *we* can answer, *We have no such custom, neither the Churches of God;* and for the truth of our position we can appeal to Bishop Fisher, a martyr to the Romish cause, who expressly tells us that "the doctrine of Purgatory was rarely, if at all, heard of among the ancients; and to this very day, the Greeks believe it not;" and he adds, with reference to the doctrine of Indulgences, "so long as men were unconcerned about Purgatory, nobody inquired after Indulgences, for on that all their worth depends."[u] Yes, and we can quote passages innumerable from the Fathers to shew that the ancient faith was, as the true faith is, that when our life in this world is brought to a close, our state of probation ceases;[v] aye, and we can shew that the first authoritative decree concerning Purgatory was made so lately as the Council of Florence, in the year 1438.

And be not astonished, brethren, at the admission made by Bishop Fisher;—I could produce to you similar admissions

to have attempted it about 1102, but Henry I. opposed him. It is plain that many Bishops in that reign and later were married men. See Collier of Geoffry Rydal, Bishop of Ely, 1174—89. Collier, i. 381.

[u] Op. p. 496, Ed. 1597, Art. Cont. Lutherum.

[v] Percival on the Roman Schism, p. 354.

from Romish divines on almost every point. Of all vulgar errors, as you must have already perceived, none can be greater than that which would represent the Papists as appellants to antiquity. *Their* principle is, obedience to those who from time to time occupy the place of ecclesiastical rulers. These, in their opinion, constitute that Church which is to be heard under penalty of being accounted a heathen or a publican; consequently there is no room for an appeal to antiquity, and accordingly the attempt to appeal from the present to the ancient Church has been branded by them, as Bishop Jebb shews, with the odious stamp of heresy.[x]

But it is said, that those who defer to tradition hold the dogma of Transubstantiation. That the Fathers did hold the doctrine of our Lord's *real* presence in the Eucharist, (real though spiritual, or rather the more real because spiritual,) we not only do not deny, but unequivocally assert. That is so say, they held what the Church of England holds, and what our wise-hearted Reformers maintained on this subject: for, as Bishop Cleaver observes, "the great object of our Reformers was, whilst they acknowledge the doctrine of the real presence to refute that of Transubstantiation, as it was afterwards to refute the notion of Impanation or Consubstantiation:"[y] the Fathers held with the Church of England that *the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper:* they were wont to exhort their hearers, as the Church of England exhorts us, to consider the dignity of those *high and*

[x] Bishop Jebb, Peculiar Character of the Church of England, p. 289.

[y] Bishop Cleaver's Sermon, Nov. 25, 1787. See also Bishop Ridley's Treatise against the Error of Transubstantiation; Bishop Poynet's Treatise of Reconciliation, or Diallacticon, and Archbishop Cranmer's Defence of the Catholic doctrine. B. iii.

holy mysteries;[a] *of that high mystery, that heavenly feast, the banquet of that most heavenly food:* all expressions of our Liturgy: they did, indeed, look upon the altar to be, as our XXVIIIth Homily calls it, "*The King of King's Table:*" they were wont to declare, as in that Homily is declared, "Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent;" but "that the faithful receive not only the outward Sacrament, but the spiritual thing also: not the figure, but the truth; not the shadow only, but the Body." So says the Church of England, and so said the Fathers. If some persons cannot make a distinction between the real presence of Christ in his spirit and power, and the corporeal presence, which is Transubstantiation, and so accuse us of Popish doctrine, they must blame the Church of England too; and so we err in good company. To censure the dogma of Transubstantiation too strongly is impossible, because it has not only given occasion, as our 28th article mildly states it, to many superstitions; but it has also led to the assertion and belief of what to my mind is absolutely blasphemous, that there is in the Eucharist an expiatory sacrifice: that therein, I utter it with horror, our Blessed Lord and Saviour is each time sacrificed afresh; that there is each time a fresh immolation and death. But still, the only real question is this, Has it been revealed?—Is it part of the Revelation of God to man? The Romanist affirms that it is, and he refers to our Lord's own words,—*This is my Body—This is my Blood.* He calls upon us, in humble faith, to receive these words in the literal sense. To this all Protestants demur: the Romanist has, of course, a right to demand a reason; by some persons he is told that the doctrine of Transubstantiation, which he would build upon this passage, involves an impossibility; that it is an insult to the understanding, a contradiction to the senses, to call upon us

[a] Exhortation to Communion office.

to embrace it. Are you contented with these—what shall I call them?—arguments? or dogmatisms? It may be that you are; but when you try to convert the Romanist, he replies that he sees no more difficulty in believing the doctrine of Transubstantiation than in receiving the doctrine of the Trinity. Upon this, perhaps, you refine and you point out the difference between things above reason, and things contrary to reason, which is doubtless perfectly correct, but it is a refinement as difficult to unlearned minds as any thing to be found in the writings of the Fathers. And in spite of it, when you are engaged in controversy with the Socinian, you may perhaps find some of these hard words retorted upon yourself. The Socinian will speak of impossibilities, insults to the understanding, contradiction to the senses, and so forth. But we will not quarrel with those who thus attempt to refute the dogma of Transubstantiation. All that we say is, that we do not like to elevate ourselves and to judge of what the Almighty can do or cannot do. And certainly our mode of proceeding is far easier and more intelligible to the brethren at large. We tell the Romanist that we understand the passage referred to with the English Church, in a sublime and mysterious, but not in a literal sense. For as the Catholic creeds and holy Scripture teach, we believe our holy Redeemer's body is in heaven, and will there remain, till he shall come, in like manner as he ascended, at the end of the world, to judge the quick and the dead. And as to the dogma of Transubstantiation, *we have no such custom, neither the Churches of God.* If that passage implies the doctrine of Transubstantiation, we ask how it came to pass that this doctrine was unknown to the Catholic Church for seven hundred years? We know it as an indisputable fact, that this error was first started in the eighth century; that it found its most able advocate in Paschasius Radbert, in the ninth century; and that when this error was first introduced, it was spoken of by Raban Maurus, the pupil of our

countryman, Alcuin, Archbishop of Mentz, as an error broached by some individuals "unsoundly thinking OF LATE," and by the contemporary Divines of the Churches of England and Ireland it was strongly opposed.[a] We know, moreover, that it was not authoritatively received even by the Roman Church till the Fourth Lateran Council, in the year 1215. So then, brethren, those who defer to Primitive Tradition, and study the writings of the Ancients, may be thought by some persons to be the most judicious opponents of Romanism,[b]—but certain it is, that they cannot receive the Romish doctrine of Transubstantiation until they have renounced these principles. No, nor with reference to the Eucharist will they ever consent to withhold the cup

[a] See Percival's Roman Schism, 40, 56, 132, 346, 225, 372, 429.

[b] The question as to the proper manner of opposing Romanism is one of great importance. I can state it on high authority, that the Papists always calculate on twenty or thirty converts to their system, after a meeting in any place of the so-called Reformation Society. The declamatory violence at these meetings disgusts some persons, in others doubts are suggested, while weak arguments are used to answer them, and recourse is eventually had, under the idea of hearing both sides, to the Romish Priest for their solution. To support a good cause with bad arguments is the best aid that can be given to those whose cause is bad. There are many anti-popery sermons and speeches reported in the newspapers, which suggest a doubt to the mind whether those who delivered them were the more ignorant of the doctrines of the Church of Rome, or of the doctrines of the Church of England. And it is no new art of the Romanists to attack the Church in this way by their own emissaries in disguise. "In the 16th century, one *Cummin*, a friar, contrived to be taken into the Puritans' pulpits, where, as he stated in the Councils, 'I preached against set forms of prayer, and I called *English prayers*, *English mass*, and have persuaded several to pray *spiritually and extempore:* and this hath so taken with the people, that the Church of England is become as odious to that sort of people whom I instructed, as the mass is to the Church of England, and this will be a stumbling block to that Church so long as it is a Church.' For this the Pope com-

from the laity, an injustice, robbery, and wrong, not sanctioned even by the Romish Church till the Council of Constance, in 1414.

I will refer to one other topic and then conclude. That which, in my humble opinion, makes the Church of Rome, and all Churches connected with her, by receiving the decrees of the Council of Trent, to be absolutely heretical,—that which has separated them from the Catholic Church itself, that which renders all union with them utterly impossible, is this:—that to the Scriptures of God and the Creeds of the Church they have made additions. To the three Creeds which we possess in common with the whole Church, they have added the Creed of Pope Pius the IVth; and they receive the Books of the Apocrypha as equally sacred and canonical with the Books of Holy Scripture. Now I ask, how are we to prove that in so doing the Romish

mended him, and gave him a reward of 2,000 ducats for his good service. Are there not many at the present day, of whom, if they were to apply to the Pope for a reward on the same score, all the world could witness that they have well deserved it at his hands? Surely our opponents have some reason to feel misgivings when they find themselves treading in the footsteps of the Heathen revilers of Christianity, and of the Popish hireling underminers of the bulwark of Protestantism.—*Percival on Apostolical Succession*, pp. 64, 65." I may here remark on the craft of the Romanists of the present day. In order to cause division among Protestants, in some of their publications they are said to have spoken of the writers of the Oxford Tracts as allies. In the report, however, of one of Dr. Wiseman's Lectures to Romanists at Manchester, it appears that "he broke out into a strain of passionate invective against the writers of the Tracts for the times, denouncing them, and complaining that they had started a line of argument against their Popish opponents that had been left undisturbed for a century."—*Manchester Courier*, Oct. 26, 1839. To the falsehoods of Popish Priests I have traced many of the absurd stories propagated by Dissenters against consistent Churchmen.

Church is in error? How but by consulting those very Fathers, for having a regard for whom we are too often misrepresented? How but by referring to Origen, and Eusebius, and St. Athanasius, and St. Hilary, and Epiphanius, and St. Gregory Nazianzen, and St. Jerome:[c] the latter of whom, after enumerating the Canonical Books of Scripture, expressly declares that "whatever is besides these is to be reckoned among the Apocrypha?" How but by reference to the Councils of Chalcedon, and Laodicea, and Nice, and to the Apostolical canons? Perhaps those who disapprove of this, are contented with the authority of some modern writer, who asserts that he has examined the subject. Be it so; and the Romanist may be perplexed to understrnd why he is to be blamed for placing the samè confidence in *his* writers who make an assertion contrary to that on which the Protestant relies. But, at all events, it cannot be sinful in us to examine the Fathers and Councils themselves, to be certain that the modern writer is correct. And so you see that the Fathers are not utterly to be despised; but some regard to antiquity may be of service to our learned men. And he who shall tell us, as we have been virtually told of late, "if these books contain the same doctrine with the Bible they can be of no use since the Bible contains all necessary truth, but if they contain any thing contrary to the Bible they ought not to be suffered, let them, therefore, be destroyed," will reason more like the Moslem fanatic than an enlightened Christian.

In what has now been said, it has not been my wish to give unnecessary offence. My chief object has been to shew that into whatever errors our respect for antiquity may lead us—and, since all things connected with man are liable to abuse, I am ready to admit that there may be some errors,—it is not to Popery that it tends: nay, that armed as others

[c] Præf. in Librum Regum. See the quotations at length in Percival, 420; and the Councils, pp. 41, 56, 159, 362.

may think themselves by arguments, we are doubly armed: we have their arguments, for as much as they are worth, and we have, moreover, the testimony of the primitive Church. As a very learned man of this town profoundly remarks, "Tradition itself is the very evidence on which we convict what are *called* Traditions, (by the Papists,) of defective authority."[d] If the charge of our being popishly affected be brought against us, because even to Romanists we would extend our charity, and instead of returning railing for their railing would convince them by argument, while we treat them with that courtesy which Christianity does not absolutely forbid; and, admit, what in candour *must* be admitted, that they have much in their system that is true, for they have much in common, not only with the Church of England, but with all Protestants except the "Unitarians:" if on this account the charge be brought against us, to it we must plead guilty. By some persons it is not considered a breach of Christian charity to adopt towards the Romish Dissenters every species of vituperation which the arts of rhetoric and a skilful periphrasis may render not vulgar; it is not considered a breach of Christian charity to excite against them the wildest passions of the fanatic, and to exhibit, instead of the gentle persuasions of the Christian preacher, a close imitation of the vehement declamations of the heathen orator; but against Protestant Dissenters, whom the religious world, (not infallible, but acting as if it were so) pronounces to be orthodox, to insinuate that *they* may err on any essential point, is a breach of charity which is, in the eyes of the religious world, unpardonable. Now, my brethren, the true Churchman stands fairly and boldly in the middle way: he considers both, the Protestant and the Romish Dissenter, to be in error,—the latter by adding to, the former by detracting from, the doctrine and discipline of the Catholic Church. He conceives it to be the part both

[d] Parkinson's Hulsean Lectures, 1838, p. 84.

of duty and of charity to maintain that middle position in which God has placed him, and, as occasion offers, to warn either side of the errors committed on that side, and of the danger, when warned, of adhering to them. But here he remains: he advances no further: he assumes not to himself the character of judge, when our Lord commands us *Judge not.* What amount of truth it may be necessary for each individual, for his salvation to possess, he knows not. He only knows that each man will be judged *by that he hath, not by that he hath not;* and that our duty it is, without respect of persons, without caring for whom it may seem to condemn, to declare *all the counsel of God.* We treat no error with toleration; we treat no person with unkindness or disrespect. If we see the Protestant Dissenter or the Romish Dissenter surpassing us in holiness, we do not pronounce them to be free from error, nor do we represent their errors as trivial, or conceal from them our opinion, that if the means of avoiding those errors have been within their reach they will be accountable to God for not having recourse to them: but we *do* say in great humility, *What* a man would this have been had he been blessed with my superior advantages! And what a sinner am I, that with all my superior advantages I am in my conduct his inferior! and this sends us to our knees and our self-denials, that we may obtain pardon for the past through the merits and intercession of an Almighty Saviour; and grace for the future, to form habits of stricter piety.

In short, we learn from Scripture, as well as from antiquity, that a firm uncompromising adherence to our principles, a calm, steady, zealous promulgation of the truth, and a fearless rebuke of error, are all parts of Christian charity: but when either Romanist or Protestant has recourse to persecution, whether physical or moral, to the horrors of the inquisition or to railing accusations, we reply, *We have no such custom, neither the Churches of God.*

SERMON VII.

The Gospel, and the Gospel only,

THE BASIS OF EDUCATION.

And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved. —MARK xvi. 15, 16.

IN the command here given by our blessed Lord to His Apostles and their successors, we clearly perceive the great object we ought to have in view in all the instructions we give either directly, as clergy, from our pulpits, or indirectly, clergy and laity united, in our schools,—namely, the propagation of the Gospel, the propagation of those truths of revelation which shall lead men to Christ. In justice to those persons who, with feelings the most conscientious, are, from circumstances, induced to take of the great subject of national education, a view rather political than religious, and yet would defer to the sentiments of others whose authority in matters purely religious they respect, this fact ought to be fully, frankly, and unequivocally stated,—the fact that when we speak of an education based on religion, we mean, by religion, the Gospel of the Lord Jesus Christ, and nothing else,—the fact that we desire in our schools not merely that the Bible may be read, but that the Gospel may be taught.

And why has there been hitherto any hesitation in asserting this? Why has the real state of the question been kept in the back-ground? It is because our friends are well aware that the assertion of this principle must at once lead to the

question, What is the Gospel? Let the question be asked, and each sect is heard to give a different answer: Arminian sects saying one thing; Calvinistic sects anathematizing the Arminians, and saying the reverse; Socinian sects condemning both. Stunned by this Babel of discordant sounds, the practical politician is led to the conclusion, that, amid these various contradictions, no answer can be found. And our opponents, in all the triumph of a bitter sarcasm, exclaim, in their public discussions, The Gospel! aye, but what is the Gospel? what is Christianity?[a] what is the the truth?

Yes, it comes at last to this,—to the insinuation that divine truth is nowhere to be found. Contemplating the differences which exist among those who profess and call themselves Christians, practical men who have not given to the subject that attention which its importance demands, insinuate that to ascertain divine truth is impossible; that for one man to assert that he possesses the truth, thereby implying that his opponent has it not, is uncharitable and popish.[b] Alas! even pious persons, until what they think a fundamental doctrine is attacked, are too much inclined to countenance this delusion. Looking to truth rather in its application than in its reality, they lead to the conclusion that divine truth is not objective, but merely subjective. But, however the error may arise, let us not shut our eyes to the actual state of the case. If, as it is insinuated, there is no such thing to be ascertained as divine truth, then, of course, one of two things must follow: either, God has not

[a] What is Christianity? was the question asked by Lord Brougham of the assembled sectarians, when it was discussed whether instruction in the principles of Christianity should be given in the University of London. His acute mind at once perceived the difficulty.

[b] This was repeatedly said in the late debates in the House of Commons on the education question, and said too, rather inconsistently by the very advocates of Popery.

revealed His will to man: or, He has so revealed it as to make it worse than no revelation, since it is impossible for man to know what the revelation really is. If there be a revelation, and that revelation be intelligible, then, of course, divine truth is discoverable; and it is a question, not of charity, but of fact, whether we know what the truth revealed is. If we have the truth, and, others are opposed to it when we assert it, it is a mere matter of fact, having nothing to do with charity one way or the other, that we are not, and that they are, in error. The want of charity would be, indeed, in our not endeavouring to propagate it. We may be called presumptuous, but a little charitable presumption is sometimes necessary. The philosopher presumes, when he acts as if he knew more than an idiot; but when we see him employing his superior wisdom to save that idiot from impending but unperceived destruction, we pardon his presumption in admiration of his charity. And many a wise man after the flesh is in spiritual things little better than an idiot, simply because to those things he has not sought grace to direct his mind, while he ventures, certainly not in humility, to dogmatize on a subject on which he is notoriously ignorant.

To sum up the whole matter: Is there a revelation? If there be, then the truth is discoverable. Is the truth not ascertainable? If it be not, then there is no revelation; or if there be, that revelation is a mockery. Either, then, cease to profess yourself to be a Christian, or if you *do* profess to be a Christian, while you earnestly implore the aid of God the Holy Ghost, labour with all the powers of your mind to discover that truth as it is in Jesus, compared with which we may well count all other knowledge as dung.

Now this is precisely what is meant by the Gospel,—*the truth as it is in Jesus*. The question is, how are we to ascertain what this is; and in answering this question we are

brought immediately into controversy with the Romanist; for the Romanist adduces as part of the counsel of God, as a portion of the truth as it is in Jesus, doctrines not contained in Holy Scripture. And the point to be debated with the Romanist is, not whether it is *possible* that a doctrine may have been revealed which is not contained in Scripture, for this unquestionably *is* possible, but the simple fact, how can you *prove* that any doctrine which is not contained in Scripture has come by inspiration from God. Where is the proof? We refuse to receive any such doctrine as an article of faith because your proof of its being a part of God's revelation to man is defective. For what mean we by the Scriptures? By the Scriptures we mean the volume which contains *all* of those sacred books, of which the plenary inspiration can be proved. *Prove* the plenary inspiration of any book whatever, and we at once admit that it ought to form a part of Holy Scripture; but, relying as we do on the testimony, not of the Church of Rome, not of the Church of England, but of the Church Universal, we assert, on the authority of the Universal Church, that such proof of plenary inspiration can be brought in favour of no other books except those which we receive as cononical.

But if "Holy Scripture containeth all things necessary to salvation;" the conclusion of course is, that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."[c]

Here, then, is a principle, which unprejudiced common sense must at once admit: deferring as we *do*, and as the Romanist does *not*, to the testimony of the universal Church, we receive the Bible, and the Bible only, not indeed as our religion, but as our Rule of Faith. "*To the law and to the testimony: if they speak not according to this word*," we say of every

[c] See Article VI.

preacher,—of every framer of a theological system, "*it is because there is no light in them.*" Every preacher or teacher is bound to prove that any doctrine he propounds is scriptural.

But our opponent asserts that, admitting this, we have advanced no way in solving the difficulty, since the doctrines which protestant sects and parties elicit from Scripture are different, and very often contradictory. The objection, you observe, is this—that Scripture gives an uncertain sound; that it has no definite meaning, which is, of course, tantamount to saying that it has no meaning at all; for that which may mean any thing can mean nothing certain. But this is absurd: it is manifestly absurd to say of any book that it was written without any definite meaning; that the writer intended it to be understood in any sense that the reader might be pleased to put upon it. Therefore, besides the Bible, it is absolutely necessary that we should have some plain rule laid down to guide us in the interpretation of the Bible, to lead us to the right sense of the Bible, to enable us to know, not what the Bible can by ingenious men be made to say, but what the Lord our God has revealed.

Now this has for some time past, not only been overlooked, but absolutely denied by many well-meaning Christians. But circumstances have now occurred, sufficient, we may hope, to convince them of their error. Making the Bible a kind of idol, they have emulated the idol-makers at Ephesus, and have been calling out, the Bible, and the Bible only,—the Bible, and the Bible only, is the religion of Protestants.[d] And now the ministers of the crown have taken them at their word. They have heard men talk of an education to

[d] There are, I fear, Bible-worshippers, men who think that if you believe in the Bible, you believe all that is needful. But what we are required to believe is, what God has revealed; and if we so read the Bible, as not to understand from it what God's revelation really is, we read the Bible, of course, in vain.

be based on religion, and they have said, the education we propose *shall* be based on religion; they have heard men declare that the Bible, and the Bible only, is their religion, and they have answered, the Bible shall be introduced into our schools, and the Bible shall be the only religious book so introduced; they have heard men declaiming on the right of private judgment, and they have offered to grant that right to the parent of every child in these schools. However mistaken they may have been, their intentions were, doubtless, honest; and they had a fair right to expect that their measure would be received with enthusiasm by all, except a few bigotted unenlightened high-churchmen, who, for refusing to assent to these propositions, had been assailed in a manner rather hard to be reconciled to the common notions entertained of Christian charity. But the practical evil likely to result from the adoption by government of the principle long and vehemently advocated in ultra-protestant publications, was immediately apparent. For no sect, no party, act more consistently on the principle, that the Bible, and the Bible only, as interpreted by each man's private judgment, is the Christian religion, than those who assume to themselves the denomination of "Unitarians." But by us churchmen, by the universal Church, theirs is regarded as a God-denying heresy, and they are ranked among the most insidious enemies of the Gospel. And in this view of the subject, we are joined by the more respectable sects of Dissenters. The danger then of allowing national schools to be so arranged, as to authorise "Unitarian teachers to draw from Scripture inferences subversive of all Gospel truth, was recognised; and with an inconsistency at which I rejoice, those very Churchmen, who had been most loud in their cry of, the Bible, and the Bible only, in their loyalty to Christian truth, have united with the more consistent brethren, of what is nick-named the high-church party; and, by opposing the

Government scheme, have virtually declared, that, if we wish to ascertain what our God has revealed, something more than the Bible is necessary; namely, some clearly defined system for the *interpretation* of the Bible.

Of the necessity of this, the Reformers, foreign as well as domestic, had a clear perception, as every one else must have, who will impartially consider the subject. As in a great sphere, it is impossible for the limited vision of man to take in all at once, but now this side, now that, must be exhibited to him; so is it with respect to Scripture, wherein first one truth, then another is gradually, and often incidentally brought to light, while their connexion and their bearing upon the whole of Revelation cannot always be clearly seen. There is danger, that, when insisting on one doctrine, we shall so exaggerate its importance, as to make it contradict another doctrine by which it ought to be qualified; that when our attention is, by the circumstances under which we are placed, directed to one class of duties, we shall overlook another class of duties; that we shall not perceive the proportion which the parts have to the whole. Hence, to arrive at the truth, we must, besides having recourse to humble prayer, compare spiritual things with spiritual, we must compare one Scripture with another, and with respect to each separate text, we must interpret it according to the analogy of faith. And to supply us with this analogy of faith, to assist us in arriving at the truth, by enabling us to overcome these difficulties, the Church provides us with her creeds and confessions of faith, her articles and formularies. Nothing can be more absurd than the conduct of modern ultra-Protestants, who, while pretending to be the only real defenders of the Reformation, unite with the Papists in denouncing, as contrary to Protestantism, the use of creeds, confessions, articles, and formularies, as if they were additions to Scripture. To add to Scripture, were indeed to bring down God's curse

upon us; and it is because of her additions to Scripture, no doubt, that the curse of God hangs over the Church of Rome, a cloud blackening her horizon, and prepared to burst in thunder upon her (unless she reform,) in that storm of destruction in which, when anti-Christ shall come, all will be involved, who have in any measure been his type, as Popery undoubtedly is. But by our creeds, and articles, and formularies, and confessions we do not seek to make any additions to God's word, any more than by making a map of our country or by supplying a traveller with a guide-book, we should be seeking to add to our territories. Creeds, confessions, and articles, are intended only to supply us with a general outline of revealed doctrine, by adhering to which you will be able to put the right construction on what is written in Scripture. This was the object of Luther and Melancthon, when they drew up their confessions of faith; this is the object for which Zuinglius and Calvin wrote, when they discovered the system of Luther to be defective; to correct the errors of Calvin's system was the design of Arminius and Episcopius;—and to improve or to correct some one or all of these older systems of theology, is the cause why sects innumerable are continually starting into existence. I am not vindicating the particular system of any one of these illustrious theologians; I only allude to these facts to show that they recognised the principle, that to guide men to the truth of Revelation, something besides Scripture is necessary; and that they did not consider the use of a theological system to imply, of necessity, an addition to Scripture. Whether the systems propounded by them did, *peradventure*, add to Scripture, is quite another question, to which allusion will be hereafter made. It is, indeed, a ridiculous self-deception for any parties to deny that they are influenced in the interpretation of Scripture by some system extrinsical of Scripture, merely because they do not

formally subscribe to some confession of faith. For if they do *not* formally swear to the words of Luther or of Calvin, or of Arminius, or of Socinus, they receive the system of of some one or other of these theologians as a *tradition:* else what is meant by the denomination they assume? What is meant, when a man calls himself a Calvinist, but that he adheres to Calvin's system, if not as read in his writings, yet certainly as received as a tradition in his sect or party? What is meant by an Arminian, a Wesleyan, an Irvingite, but one who adheres to the system of interpreting and harmonizing Scripture—to the general scheme of doctrine invented by one or other of these eminent men? Thus it is that all parties tacitly admit, if they do not, as we do, openly avow, that in order to ascertain what the Gospel really is, what the truths are which Scripture actually propounds, what it is that God in very truth reveals, the interpreters of Scripture require some system for their guidance, either written or traditional. And the real question is, not whether some system is needed, but what is the right system.

But our opponent still objects, that, even admitting this, the difficulty is not solved, for how are we to decide what the right system is? And I answer, Let prejudice be set aside, and common sense will suffice to direct us in our decision.

It will be plausibly said by some person, that we must test any system proposed for our adoption by Scripture, and then abide by that which is scriptural. But what is one of the chief objects for which a system is required? is it not to guide the inquirer to the true sense of Scripture? To refer, then, to Scripture to prove that any particular system is the correct one, is merely to argue in a circle. You may be able to ascertain that it does contradict the clear and undisputed statements of Scripture; and if it do this, of course, you will at once reject it. But there are very few doctrines which are not disputed; and when you come to

these, you must remember that each system that is presented to us by protestants professes to be scriptural. When you pronounce, then on any one system, that it is *exclusively* scriptural, what is it that you do but beg the whole question, and assume, without proof, the very point which it is your business to prove? The very thing that the Arminian says of the Calvinist, on the points wherein they differ, is that the Calvinistic system is unscriptural; and this is the very thing that the Calvinist predicates of the Arminian. Who is to decide? Will you take the decision upon yourself? But why should you be more infallible than *he* is, upon whom you presume to sit in judgment? Are you more learned, more wise, than Arminius, or than Calvin, both among the most learned men of their respective ages? Will you say that you have prayed, and that therefore you feel sure that you are guided by the Holy Spirit unto the truth? But what is this but an uncharitable insinuation that he who takes a different view of Scripture truth from yourself has not prayed? And what right have you, with an uncharitable judgment to assume this? We know it, as an historical fact, that most of the founders of sects and systems have declared that their prayer to be guided into truth has been earnest and frequent. What right have you, in any case, to assume that in saying so, one man was, and the other man was not, a hypocrite? It is on the moral nature, not on the intellectual, except so far as the intellectual is influenced by the moral, that the Holy Spirit operates when he prepares our minds, not so much to discover what the truth is, as to receive it with humility when discovered.

In order, then, to decide what system we ought to adopt, we must inquire into the general principle on which that system professes to be based—the principle by which those were influenced who drew up the system.

Now let us ask the Arminian on what ground he recommends *his* system: his answer is, that his system is the Scripture system, having been deduced from Scripture by Arminius, a great, a good, a learned, and a pious man; he prayerfully studied the Bible, and in that harmony of Scripture doctrine drawn up by him you may confide: true, is the reply; but Arminius was not infallible, and for embracing his system the Calvinist consigns me to perdition. But then what is the authority on which the Calvinistic system rests? The same answer is to be given, that Calvin was a great, a good, a learned, and a pious man; he prayerfully consulted the Scriptures, and *his* is the scriptural system: true, is the reply; but Calvin, after all, was but a fallible man; why should he be more right than Servetus, whom he condemned to death? We can only adopt one or other of these systems, either as a tradition,—a tradition of no value, since it originates merely in the dicta of uninspired man,—or as a system originating in one whom we are willing, from certain circumstances, though directly in opposition to the plain injunctions of Scripture, to call our master; or as a system which we take it upon ourselves to pronounce to be scriptural, which, as I have shown, is a mere *petitio principii*. I do not think, then, unprejudiced common sense would lead us to rely on these. With respect to the modern Unitarian, there is some difference, though it is more apparent than real. He *says*, I take the Bible, and the Bible only, without reference or deference to any system; but in *fact* he defers to his own particular reason. Out of his own opinions he forms a system for himself, and thus makes his own opinions to be of equal authority with Scripture; and then, when he finds that the Bible and his own opinions do not accord, he has recourse to his Lexicons, and all the apparatus of verbal criticism, to see if he cannot force upon Scripture a different meaning from that which it ordinarily

bears.[a] The Romanist is as bad, if not worse; for he interprets Scripture according to the sense which his own particular Church has arbitrarily put upon it, either at or since the Council of Trent.

But now let us see whether there is not some system not liable to these objections, according to which we may obtain a certain sound,—a definite sense, from the Bible. Suppose we were desirous of ascertaining the meaning of some book, referring to usages and doctrines formerly existing. There would, of course, as there is in the Bible, be many things so plain that there could not be two opinions with respect to them on the part of those capable of understanding the language in which it was written. But on those many points of importance on which there might be a division of opinion, what would be the course which common sense would suggest for our adoption? Should we not think that the sense in which the book had been understood by all who had conversed with the writer, (if there had been several writers, the case would be the stronger) most probably the correct sense? Should we not feel this the more powerfully, if the writers, before composing the book, had been accustomed to converse on its subject-matter—if they had desired the persons with whom they conversed to treasure up their doctrines, to keep them as a sacred deposit, and to hand them on to their posterity; and if these persons had been their devoted disciples? And if we find that in providing for us a system for the better understanding of Scripture, those who drew up that system had an especial regard to this principle, should we not conclude that this is the system most worthy

[a] By contending with "Unitarians" on their own system, instead of attacking the system itself, those who defend the cause of orthodoxy, but not on Church principles, are, in their public discussions with "Unitarians," sometimes apt to injure the cause to the defence of which they have rashly come.

of adoption? should we not say these persons went the right way to work? And so did the English reformers frame their system on Scripture, and on Scripture only; but wherever Scripture has been doubtful or ambiguous, instead of deferring to the conjectures of an individual critic, they have understood it in the sense in which it was understood by those early Christians who had been conversant with the Apostles, and who treasured up their teaching as the apple of their eye. To ascertain this sense, on all important points,—on all those doctrines on which, and on which only man has a right to dogmatize, was comparatively easy, because the same system for the interpretation of Scripture had been universally adopted in the primitive Church. Whenever a doubt was raised as to the sense in which Scripture was to be understood, the inquiry among orthodox Christians was not,—what can such or such a learned man make Scripture say, (for that was the course adopted by heretics,) but, what did our predecessors in the faith receive from their fathers,—their fathers, who received their doctrine from the Apostles themselves. If a difficulty occurred, inquiry was made as to the fact of what had been taught from the beginning, not in one Church only, but in all the Churches throughout the world, either corresponding by letter or meeting in council. It was soon noised abroad if a preacher deviated from this received system: as we can ourselves easily understand, for if a person brought up in obedience to Calvinistic tradition, if a person always accustomed to hear the Bible interpreted in the Calvinistic sense, enters a sanctuary where the Bible is interpreted according to the tradition of the Church, he immediately, almost as it were by intuition, detects that the Scriptures are expounded in a sense different from that to which he has been accustomed: and with the intolerant presumption of his party he denounces the preacher as one who does not preach the

Gospel,—the Gospel and Calvinistic tradition being identified in his mind. This shows how easily the primitive Christians could detect any deviation from the system of interpreting Scripture which they had received, and any such deviation led to the inquiry, first, as to the plain meaning of Scripture, and then, if the plain meaning was disputed, as to the sense in which it had been understood from the beginning. If, then, this was the principle on which the English reformers invariably acted, and none but a man blind by prejudice beyond all conviction can deny that they did so act; if their system tell us not what is taught by the Bible *and* Luther, not what is taught by the Bible *and* Calvin, not what is taught by the Bible *and* any uninspired individual, but what the Bible, as understood by the primitive Christians, reveals; does not common sense, I ask again, suggest that this must be the right system?[f] And this is the system provided for us by our wise-hearted Reformers in the Book of Common Prayer. All the offices of the Prayer Book are ancient offices: for we are not to suppose that the Liturgy was the invention of a few reformers three centuries ago. You may still find in the breviary and missal of the Roman Church the prayers and devotions which we of the Church of England still use: our reformers were maligned as papists for retaining them; all that they did was to reform the old Liturgies used in the Church of England from those additions and abuses which had crept into them during the middle ages, through an endeavour, in each age, to adapt the ritual to the

[f] It is very true, that to understand the Old Testament thoroughly, we must be acquainted with the language, antiquities, customs, and modes of thinking prevalent among the Jews: at the same time, we may observe, that since the New Testament is a commentary on the Old, it is not very likely, when we have ascertained the doctrines of the New Testament, that we shall fall into dangerous error when studying the Old.

spirit of that age. The sin of the Roman Church is, that it has retained these novelties, in doctrine and practice, which, because they were novelties, were abscinded by our reformers, who retained in the liturgy all that was ancient and catholic, rejecting all that was new and peculiar. In doing this, our reformers, intent not only on pleasing the people, not on gaining popularity, not on consulting the spirit of the age, but on establishing and maintaining the truth as it is in Jesus, compared the ancient liturgies of the Church of England, in the first instance, with Scripture, discarding at once what was plainly and palpably contrary thereto; such customs, for example, as praying in an unknown tongue, and seeking the intercession of dead saints: they then compared them with the ancient rituals, renouncing all usages not clearly primitive; and studying deeply the writings of the Fathers, they embodied the doctrines which had been universally received in the primitive Church in that which is the result and glory of their labours, the Book of Common Prayer.[ε] And this it is which supplies us with an answer

[ε] Here is a point on which I venture to differ from the great and good, and pious writers of the Oxford Tracts. We are all agreed, as the English Reformers were, in our deference to primitive tradition. But there appears to be a difference of opinion between some of the tract writers, following herein the non-jurors, and the Reformers, as to the value of certain usages, which, according to the learned writers of the Tracts, ought to have been retained at the Reformation. Now no one can doubt of the patristical learning of Ridley, and Parker, and even of Cranmer. The question then for plain persons to decide is this, Shall we on certain points give credit to the Reformers who thought such usages *not* to be primitive and essential, or shall we give credit to the Oxford Tracts which assert that these *are* primitive and essential? I confess that in all such points I should recommend people to defer to the Reformers, since their authority is more established than that of our contemporaries. I am aware that the answer is, that the judgment of the Reformers may have been warped on certain questions by a strong pressure from with-

to those who, when we speak of primitive tradition, observe that this is all very well for the learned, but what are the unlearned to do? We point to the Prayer Book in reply, and say, in taking the Prayer-Book for your guide to the right understanding of Scripture, the whole Prayer-Book, catechism, articles, baptismal office, office for the Eucharist, office for the ordaining of bishops, priests, and deacons, you take for your guide the consistent voice of the universal primitive Church. I may add, that it is the privilege of the English Prayer Book to be the only work which even professes thus to preserve and embody the primitive tradition. For the Church of Rome, be it observed, does not profess even to defer to antiquity. We have already seen that the ultra-protestants do actually bend to tradition (though not

out, and that, as I fear we all of us sometimes almost unconsciously are, they were sometimes influenced by motives of expediency. And this is undoubtedly true. But then it is equally true, that in their zeal to counteract that ultra-protestant spirit which is in our age leading to infidelity, the judgment of the pious and excellent writers of the Tracts may be also warped. Of course men of learning will inquire into the fact, whether, in estimating the value of any ancient usage, the Reformers in rejecting it, or the Tract writers in wishing its retention, are right. But in conversing with those who are unable to make the inquiry, I should advise them to stand by the Reformers. In making these observations, I do not mean to say that in instituting these inquiries the writers in question have not done right. The object of true Christians is not to maintain Protestantism as a faction, but to preserve in its purity the Gospel. In this good cause no persons have laboured more piously, with a more gentle and truly Christian spirit, and, blessed be God, with more success, than the writers of the Oxford Tracts. But they themselves are most anxious not to form a party; they are most patient in hearing those who in the application of a common principle may differ from them. And we ought to read their works for information, rather than quote them as authoritative, until, by the consent of the learned world, their authority has been established.

the primitive tradition,) while they reject the *word*. The papist, on the contrary, retains the word, perceiving its vast importance in argument, but rejects the *thing*, for by tradition in the Church of Rome is meant, not the ancient doctrines of the ancient Church, by which the Church of Rome is as much condemned as by the Bible, but whatever the particular Church of Rome has at any time, or may at this time decree.[h]

So much misrepresentation has taken place with reference to those, who, with all the great divines and reformers of

[h] It may be seen from what has been stated above, why the true-hearted sons of the Church of England set their faces, as it were a flint, against any proposal for an alteration of the Book of Common Prayer, so as to make it, as those who propose to do so would make it, more conformable to modern customs and modes of thought. They are not swayed by prejudice or by blind attachment to the things of days gone by, (though such prejudice and attachment would be laudable,) for if it were proposed calmly and candidly to act in the spirit of the Reformers, and to examine our present Prayer-Book by the existing records of antiquity which we possess in the canons of the first councils and writings of the Fathers and other Liturgies, so as to be quite sure that every thing really valuable has been preserved by us, the opposition would be probably relaxed. But knowing how in times past, from a desire to accommodate the Liturgy to the spirit of the existing age, the errors of Popery were gradually introduced, they may greatly fear in any alterations, the introduction of errors, if not precisely similar, yet equally bad, were we to act now on the same principle; for men are quite as likely to be fallible in an age of Latitudinarianism, as in an age of superstition. It is not with religion as it is with science; for in religion, except as prophecies are gradually fulfilled by the event, no fresh discoveries are to be made. In a revealed religion, a religion once, and once for all, delivered to the saints, the business of the Church is to preserve old truths, not to discover new ones. Well, then, may we fear that by any alteration, the Prayer Book, if it gain in symmetry, would lose some portion of that authority which it now possesses, as the interpreter and handmaid of Scripture.

the Church of England, interpret Scripture according to primitive tradition, instead of that Calvinistic tradition which our opponents would compel us to adopt, that I must be pardoned for again remarking, that they attempt not to supersede the Holy Scriptures, or to add to them: all that they do is, when seeking, as all persons must do, some assistance to guide them to the right understanding of Scripture on fundamental points, to refer to the doctrines directly or indirectly brought before them in the Prayer-Book, the authority of which rests on its embodying the primitive system: and when they find the doctrine taught by the Bible, and the doctrine taught by the Prayer-Book, or, in other words, by the primitive tradition, confluent,—flowing like the waters of the Rhone and Saone in one stream, though with distinguishable currents—they then feel sure that the meaning they attach to Scripture is the right meaning,—that they know what the Gospel is, what it is that God has revealed, and they listen not for one half moment to the "Unitarian," when he tries by the very fanaticism of criticism to attach some new meaning to the different texts by which any doctrine is supported. The old Scriptures, understood in the old sense, lead us to the old doctrine, which was delivered of old and once for all to the saints.[i]

[i] The late, or rather the prevailing controversy, on the subject of education, is likely to lead to the re-establishment of certain almost forgotten principles. The supporters of the government measure naturally supposed that when they introduced the Bible, and the Bible only, as the basis of religious instruction, into their schools, those who have been so loud in their censures of high Churchmen, and have been proclaiming that the Bible, and the Bible only, is their religion, would be contented. But not only has it been discovered that the propagation of the Gospel, is their object as well as ours, for which purpose the Bible and something else, by their own showing is necessary: it has been, also, discovered that by the Bible, and the Bible only, is meant, not what the words would seem to imply, but the authorized version, and the authorized

But though the principle of adopting a system to direct us to the right interpretation of Scripture be an important one, though into some system or other we cannot help falling, still it is liable to abuse, and in its abuse may lead to consequences much to be deplored. In order to avoid this, let me

version only. But the authorized version is the Bible and something else, for every version must, to a certain extent, be a commentary. In a disputed passage it conveys the sense of the passage according to the notions of what is correct in the translator. If this were not so, why should we object to the Douay version, or to the "Unitarian," version? and why do Romanists and "Unitarians" object to ours? We may fairly ask, then, On what grounds do ultra-protestants insist on the exclusive use of the authorized version? Have they compared it with the original? Have they compared it with the versions which they condemn? The Papists and the "Unitarians" ask of those who so strongly contend for the exclusive use of the authorized version, 'Do you think that the translators in the reign of James I. were infallible men? It is replied, perhaps, the Romish and "Unitarian" translators were prejudiced. This is indeed to call names, but it is quite open to the Romanist and Unitarian to retort, that King James's translators were equally prejudiced: or shall the reply be, though I have not been able to examine the different versions myself, yet the learned Mr. A. and Dr. B. have done so, and they pronounce our version to be the correct one? Then, surely, the answer of the Romanist is equally valid, Cardinal C. and Cardinal D. have examined and approved the Douay version. It seems to me that those who, on these grounds, insist upon the use of the authorized version, and the authorized version only, act in a spirit decidedly popish. Not so the true Churchman; he says, I object to the Romish and "Unitarian" versions, because they were avowedly conducted on a principle which a child may see to be erroneous. The Romish version was made in subservience to the novel dogmata of the Church of Rome, the "Unitarian" version in deference to the private judgment of the translator. We, on the contrary, can prove, from the directions given to our translators, that our version was made in deference to primitive tradition. We claim, therefore, authority for that version which was professedly made on a principle which common sense

remind you of the legitimate object of every theological, system, which is to keep before the mind all those fundamental truths which the Bible, rightly interpreted, makes known to us. But in framing their theological systems, divines have frequently erred by attempting to do more than this, by attempting, at the same time, to *harmonize* the truths which are thus revealed. They have laboured to show how one truth has depended upon another truth, and how, from certain premises, conclusions, deemed inevitable by those who frame the system, must ensue. And in so doing they have blended with those articles of faith, which have been clearly revealed, their own deductions therefrom; and when these, the inferences of man, are dogmatically propounded with the same authority as the truths on which they rest, the popish error is unintentionally, though inevitably, committed, of adding to Scripture, an error not necessarily attached to our principle, but one into which, as I have hinted before, the framer of a system may peradventure fall.[k] When Luther, for example, not only asserts the revealed fact, that the consecrated bread in the Eucharist is in *some* sense the body, and the consecrated wine in *some* sense the blood, of Christ, but by his doctrine of consubstantiation, appends to it, as of equal authority, his own explanation of that fact, he as much adds to Scripture as the Papist does

must perceive to be right. Our translators were not infallible, but they acted on the right principle. By revising the version on their principle you may correct any errors they may have committed, but we protest against the introduction of a version avowedly conducted on a wrong principle. Our principle being observed, no errors, of course, of serious moment can have been committed: but on either of the other principles it is scarcely possible to avoid error.

[k] Because framers of systems have, without doubt, generally fallen into this error, men have drawn the hasty conclusion, which in the former part of this sermon I have combatted, that all systems *must* thus err.

by his dogma of transubstantiation: and equally guilty of this error is Calvin, when to the doctrines of the omnipotence, the omniscience, the unaccountable sovereignty of the Deity, he adds, as if it were part of revelation, his doctrine of the divine decrees.[1]

But these compact, harmonizing, theological systems commend themselves to the indolence and the pride of man. What they profess is, that they contain the whole pith of Revelation, the marrow of theology; that, within a small compass, they present us with all that is important in the Bible. Indolent as the mind of man is, it will gladly exert itself, when seriously impressed, thus to master, once for all, the whole counsel of God. And he who imagines that he is fully acquainted with the whole of that mighty and mysterious scheme for the redemption of man, into which angels desire to look, and which more scriptural Christians conceive will not be known, in its fulness, until the end shall have come—he, I say, will indulge in that pride which thinks scorn of all whose views of divine truth appear to be less harmonized than his own; and, what is equally bad, he is precluded from enquiring further into the truth as it is in Jesus. If a man supposes that he knows all that it is important to know, he regards any accession of knowledge as unimportant; and instead of being a humble disciple, seeking the truth, seeking to be enlightened more and more, he is exalted, in his own mind, into a judge of others. All he desires is to have the chosen doctrines of Revelation, on which his chosen system of theology insists as important,

[1] Of course, neither Luther nor Calvin, nor any other framer of a system, would have advanced his peculiar tenets without appearing to have some scriptural authority for them. Their error consists in having assumed that their deductions from Scripture were infallible, and in having consequently introduced their own opinions, whether right or wrong, among articles of faith.

placed before him in some new point of view, supported by new arguments, or illustrated by the flowers of rhetoric. Every doctrine, however scriptural, which is not at once reducible to the line and measure of his system, he spurns as useless, or rejects with thoughtless indignation. And thus, instead of using his system as a guide to the understanding of Scripture, he may be said rather to make use of Scripture to illustrate his system. Whoever preaches according to his system is a Gospel preacher: whoever produces from Scripture doctrines opposed to his system is treated as an enemy of God; and thus, at length, we find his system superseding the Bible: whole portions of Scripture are unstudied because they bear not on that system to which he has given the exclusive title of the Gospel; and we actually hear, yes, we hear those who are most loud in complaining of Popery for its want of deference to Scripture, and its human inventions in religion — we actually hear them complaining of the Psalms, the sweet songs of Zion, given by inspiration of God the Holy Ghost, that they are not sufficiently spiritual!—we do actually find in some Protestant congregations, where human inventions in religion are most loudly deprecated, the inspired Psalms superseded by the hymns of uninspired fallible men! And does not this fact, my brethren, tell its own tale? for why is this done? Can it be because the Psalms are unscriptural? No; but human hymns may be rendered more conformable to human systems of religion.

But not to pursue these observations further, I have referred to these circumstances to show, that the very fact which is sometimes brought as a charge against the Church system, is, in truth its recommendation. In our system you will find no attempt to *harmonize* the truths of Scripture; they are, on the contrary, simply stated, or blended with our devotions, in the plain, unconnected, independent form,

in which you find them in Scripture itself; there is no endeavouring to supply any imaginary defects of Scripture, by filling up the scriptural outline; articles of faith, as revealed by Scripture, interpreted according to primitive tradition, are asserted, and, as in the Athanasian Creed, vindicated from misrepresentation, but no deductions are made from them, except such as rest on the same authority. The sick man, for example, is merely examined whether he still believes the articles of the Apostles' Creed, which at his baptism he professed, but no questions are put as to his assurance, or as to his experiences. In our system the foundation is laid, but as to results, more or less remote from the foundation, no dogma is propounded; in short, those fundamental truths are brought before us, which in the interpretation of Scripture are never to be lost sight of, and which being kept in view, it is scarcely possible to fall into heresy; but no nicely compacted scheme of theology is presented to us; we have still to study the Bible, still to grow in knowledge as in grace, still to keep our place among learners, carefully watching for, and gratefully receiving each glimpse of additional light, which may make us better acquainted with the will of that God whom we love, and whom to serve is our delight.

Now the consequence of this undoubtedly is, that there are with us many open questions, many matters of opinion, many points of theological doctrine and Christian prudence on which the divines of our Church may differ, without any impeachment of their orthodoxy. But this liberty which the Church allows is disrelished by men of sectarian minds and overbearing tempers, and they, desiring a more stringent system, add to the doctrine of the Church some other system, very frequently that of Calvin, which would bind us not only to principles but also to opinions. And as many of the opinions of Calvin, those, for example, which relate to the

sacrament of Baptism, are scarcely reconcileable with the principles asserted by the Church, they are very often led into those inconsistencies of which all must be guilty who endeavour to serve two masters; sometimes they have to explain away the principles of the Church, sometimes the dogmata of Calvin. But were they only inconsistent, our cause of complaint against them would be comparatively slight; but not slight is the cause of our complaint, when we find them actually venturing to anathematize as heretical all who do not, as they do, make additions to the system of the Church, and subscribe to the traditions of a Zuinglius, or a Calvin, or of some other fallible man, whose opinions, by a mere *petitio principii*, they are pleased to pronounce to be scriptural. They assume that their system is the Gospel, and then they treat the opponents of that system as the enemies of God. And is not this Popery? Why does Popery so stink in the nostrils of our people? It is because the fires of Smithfield are not yet forgotten, and however zealous, however devout Mary and her assessors may have been, that system of religion is justly odious which generates a temper directly the reverse of that which genuine Christianity would instil into our minds. Why did the Romanist in times past have recourse to the thumb-screw and the stake? It was only to silence the opponents of that system of theology which he had conscientiously, though erroneously, identified with the Gospel. And to what are we to attribute the evil-speaking, lying and slandering by which the ultra-protestant press is so sadly distinguished, to what the propagation if not the invention of those calumnies against all who are opposed to Calvinism, to what but to the same persecuting spirit and unchristian temper which seeks the same end, to silence an opponent by means different indeed, but equally unjustifiable? My brethren, you have heard much said of late of those members of the Church of

England, who in interpreting Scripture defer to primitive rather than to Calvinistic tradition, as if they were introducing among us the distinctive principles of Popery: if the charge be true, I, for one, regret it, for I believe the distinctive doctrines of Popery to be as unscriptural as the distinctive doctrines of Calvinism: but let me be permitted for once to change the theme, and let me warn you of an evil worse than all the doctrines of Popery put together; let me warn you of the evils of a Popish temper. And to a Popish temper, as we have seen, too great a devotion to a harmonized theological system is ever likely to lead. For one of the tendencies of such an attachment to system is to make men confound religion with their opinions. And as men generally maintain their opinions, as we daily see in the case of politics, or even in the chance argument of conversation, with a degree of violence, intolerance, and bigotry, which sometimes almost amounts to dementation, so will they act with respect to their religious opinions. So violently do men contend for their opinions, that in a dispute about the mere meaning of a word, you will find commentators acting as if they would tear one another to pieces; and of course when men have in their minds identified these opinions with religion, the violence with which they will support these opinions will be in proportion to the increased importance of the subject. Idolaters of a system, they love, like other idolaters, to lash themselves into a fury, and then, because wrath is forbidden in Scripture, they call it zeal.[m]

[m] We sometimes hear Calvinistic Churchmen represented as more liberal than their brethren. Why? because they fraternize with a few Calvinistic Dissenters. But then it is to be remembered that they anathematize as non-gospel preachers all their non-Calvinistic brethren in the Church; that is to say, two or three Clergymen in a district consign to perdition two or three hundred of their brethren in the neighbourhood, and are styled liberal because they associate with two or three Dissenting ministers who do the same.

Now to guard against these sins, resulting from an abuse of the principle I have before enforced, let me warn you that the fault of these persons consists in their regarding their system as an end in itself. Whereas, even the right system is only to be valued as a means,—the means to enable us to understand God's word. Even the knowledge of God's word is itself to be regarded not as an end, but as the means, like the Sacraments, of bringing us to Christ; and this union with Christ is the end of the Gospel. For Christ is our all in all. It is only by reference to Christ that *any* doctrine is valuable, and if it *has* reference to Christ, there is *no* doctrine whatever (however trivial those may think it who regard as trivial all that bears not on their chosen system,) which does not by that very fact become of value. Man is nothing; Christ is every thing. In Christ is salvation, out of Christ is condemnation. In Christ is the law of the Spirit, out of Christ the bondage of the flesh. In Christ man can please God, out of Christ, God is to man a consuming fire, a terrible God. In Christ man partakes of the divine nature, out of Christ he is but one remove from the beasts that perish. In union with Him, is health, safety, and life; in separation from him, insecurity, misery, death.

Yes, my brethren, union with Christ is the one thing needful: our first main care ought to be that we may be one with Christ, and Christ one with us. Hence we find in our text, that with an injunction to preach the Gospel, our Lord combines a command to administer the sacrament of Baptism, as if on purpose to impress upon our minds the fact that it is not mere religious knowledge that we are to impart but such knowledge as shall lead us to union with Him; that our object is to make, not evangelical philosophers, but Christians; that our object ought to be not merely to make men hold such and such opinions, *as* opinions, but to embrace that faith which will lead them to God through Christ, and

to Christ through the Church. Through the Church, I say; for we must always remember that to impress upon our minds the importance of union with the Church, the Church is represented in Scripture as the spouse of Christ; that of the Church it is said, *Thy Maker is thine Husband, the Lord of Hosts is his name, and thy Redeemer the holy one of Israel: the God of the whole earth shall he be called.*[n] *I will betroth thee unto me for ever, saith the Lord; yea, I will betroth thee unto me.*[o] It is impossible to read the Old Testament without being struck with the many, the constant applications of this figure of speech, which would not, of course, be so often, so constantly used, if it were not intended to convey a deep and important meaning—a meaning expressive of love on the part of God, of confidence on the part of the Church. Many and touching are the allusions to the virgin daughter of Zion, the betrothed of Jehovah; many the exhortations, *Awake, awake, put on strength, O Zion; put on thy beautiful garments, O Jerusalem, thou holy city.*[p] Many are the denunciations against the daughter of Jerusalem (when by committing sin, when by some national act, she gave countenance to idolatry, and deserted the Lord,) under the character of a wife committing adultery. It is *this*, indeed, which gives its deep spiritual meaning to the Canticles—a book truly evangelical in its meaning, when understood as primitive tradition teaches us to understand it, as relating to the mystical union betwixt Christ and His Church—a book except thus understood, utterly destitute of a spiritual sense.[q] Nor let it be surmised, that these sayings of Scripture have only reference to the Church under the Jewish dispensation:

[n] Is. liv. 5. [o] Is. lxii 5. [p] Is. lii. 1.

[q] See Theodoret's admirable Commentary on the Song of Solomon, a translation of which, by the learned Mr. Poole, Incumbent of St. James's Church, Leeds, in the course of publication in *The Voice of the Church.*

Come hither, said the angel to St. John; *I will show thee the Bride, the Lamb's wife;*[r] and then follows a mystical description of the Church. It was as a chaste virgin that St. Paul espoused the Church to one husband, Christ. Of this mystery the same holy Apostle represents the union of man and wife to be but a type. And what says St. John the divine? *I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord God omnipotent reigneth; let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his Wife hath made her ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.*[s]

Now would all this, I ask again, be said in Scripture, and said so often, for no purpose? with no object in view? No. The second person of the blessed Trinity, our Lord and Saviour Jesus Christ, is in very deed the bridegroom and husband, and the Church is His bride and spouse. Be it so. And what follows? Our Lord says of man and wife, that they are no more twain but one flesh, and his inspired Apostle, St. Paul, iterates the assertion, "they two shall be one flesh." And this divine principle is admirably expanded by the old law of England, the excellence of which, though but little noted, is the fact of its being based on Scripture. "By marriage," says the learned author of the Commentaries on the Laws of England, "the husband and wife are one person in law, that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband; under whose wing, protection, and cover, she performs every thing."[t] So that what the husband has belongs equally to the wife, what the wife has belongs equally to her husband;

[r] Rev. xxi. 9. [s] Rev. xix. 7, 9. [t] Blackstone, vol. i. p. 441.

they are perfectly identified. And so are Christ and His Spouse identified in the sight of God—so identified that the Church is often denominated the very body of Christ, the fulness of Him who filleth all in all, and the members of the Church are regarded as members of Christ: because Christ is holy, the Church (though consisting of sinful men) is accounted in the counsels of God as holy: as the Spirit of God dwelleth without measure in Christ, so He abideth for ever in the Church: as Christ sitteth at the right hand of the Father, expecting till His enemies be made His footstool, so the Church confides in His protection that the gates of hell shall not prevail against her: and if we, individuals, be living members of the Church, doing all such good works as God hath prepared for us to walk in, to us the *merits* of Christ will be imputed, and we shall be, with the Church of which we are part, *accounted* holy; to us the *Spirit* of Christ will be imparted, and we shall be *made* holy: *against* us the powers of darkness will never prevail, for. He who cherisheth the Church, and every living member of the same, is almighty: and thus, as the Apostle concludes, *all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life and death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's.*"[u] But suppose the Church to be as she is represented, a person, we cannot any one of us be the whole of that person: we can only be, as it were, one of the particles by the aggregate of which she is formed: and again we must remember that a living person consists of two parts, of body and of soul; and so, therefore, it is with respect to the Church; consequently, with both the body and the soul of the Church we shall be connected if we are really members of the spouse of Christ.

Owing to the circumstance of their looking to one class of texts to the exclusion of another class of texts, men are found

[u] 1 Cor. iii. 21. 23.

to err; some in supposing that they are safe when attached merely to the body of the Church, others when attached merely to the soul of the Church. It is clear that we are attached to the body of Christ's Church by those ordinances which the Church, with the divine sanction, has ordained for the purpose. But a limb, though attached to the natural body, may be paralyzed or putrified; a wen, a wart is attached to the body, but is regarded merely as an unsightly excrescence: it is only the healthy parts of the body which, being animated by the soul, have life and vigour; animated, I say, by the soul; for as soon as the soul departs, each part of the body becomes like the putrified limb,—a lifeless lump. So may it be with respect to the Church. By the reception of the sacraments, and the observance of the ordinances, we may be attached to the body of the Church, and yet all the while be but dead members of it, paralyzed portions of it, worse than useless. We are *then* only living members thereof, when, attached to the body by ordinances, we are attached also to the soul by faith. Thus it is that the Church requires faith in all who approach her ordinances; because to those who approach without faith they are the means, not of grace, but of condemnation. *He* is not safe who observes ordinances *merely;* and he is not safe who, rejecting the divinely-appointed ordinances, has merely faith: the two are to be united. Nothing is clearer than this, if, dismissing from your mind modern traditions, you will consult the Scriptures. As to union with the *body*, we are told we, being many, are one body in Christ, and that, therefore, we are members one of another. We are told that as the husband is head of the wife, even so Christ is the head of the Church, and He is the Saviour of the body. And we are told how and when it is we become members of that body; for by one Spirit, even the Holy Ghost, we are baptised into this body, and being in it we continue in it by being partak-

ers of one bread, even Jesus Christ, who, as He is the support of the body in all His ordinances, is especially so in the sacrament of His Body and Blood. And in the epistle to the Ephesians we are taught that there is one body *and* one spirit; and when it is said our hearts are purified by faith, that we are justified by faith, that we are sanctified by faith, it is clear that we are attached to the soul of the Church by faith. Hence, if we would be safe, we must be attached to the body *and* soul of the Church, the spouse of Christ, by a reception with faith of the sacraments and ordinances. *He* is not scriptural who says, I have faith, and therefore I need not the sacraments and ordinances; and he is not scriptural who says, I observe the sacraments and ordinances, and therefore I need not faith. And yet we may easily imagine cases in which exceptions may be made. For instance, an infant at baptism is attached to the soul as well as the body of the Church, but ceases to be attached to the soul of the Church when he grows up, if he does not likewise grow in faith: he becomes (to revert to my former comparison,) a putrified, paralyzed, dead member of the body. Again, a person living in a heathen land is deprived of those ordinances by which he might attach himself to the body of the Church, and yet by faith he may be united to her soul. The same may be said of those who, through *unavoidable* ignorance, know not what the true Church is, and therefore neglect one part of their duty, but are, though not sacramentally, still by faith united with her.

Thus we see why our Lord, in the text, besides exhorting us to preach the truth as it is in Him, directs us also to administer the sacrament of baptism. We are *both* to teach men the truth that they may have faith, *and* (not deeming this sufficient) to unite them to His Church,—the one ultimate end being to unite men to Christ. And thus we may also see how possible it is to avoid the extreme, to the

viciousness of which I have before alluded. Rest not on your opinions, but on Christ. And yet attend carefully to your doctrine; because, as you increase in religious knowledge with this end in view, you will be ever finding fresh means of having communion with Christ and of receiving communications from Him; the more you know of His will the better will you be able to serve Him. Rest not on your faith, but on Christ; but pray for an increase of faith, because the stronger your faith, the firmer will be your reliance upon Him. Rest not on your works, but on Christ; but seek for grace to persevere in good works, since it is only by a patient continuance in well-doing that you can be rendered meet for the glory which Christ is preparing for those who love Him. Rest not on the Church, but on Christ; but through the Sacraments and ordinances of the Gospel be in communion with the Church; because it is through communion with His spouse that you are to have communion with Christ, and through communion with Christ have communion with God, the divine and human natures being in Christ united. And so, too, we add, rest not on the system of theology with which the Church provides you, but use that system with humility, that you may, by its help understand your Bible, and thence learn more and more of that counsel of God which is ever to be our study until *all* of it shall be known,—a blessing in this life never to be fully attained.

These are the principles, my brethren, the good old principles of the religion of Christ, for holding which we are traduced and maligned, misrepresented by designing wickedness, and misunderstood by uninquiring folly. These are what are denominated high Church principles, by holding which, if in the world's eye we are regarded, as the Apostles were, fools and the off-scouring of all things, we are at least able to give a reason for our conduct when we refuse to lend our aid to the establishment of any plan of education which,

though professedly based on religion, and the religion of the Bible, and the Bible only, (for remark, this is what was lately offered to us,) does not tend, in our estimation, to bring men to Christ, that *one great end* of all religious knowledge as well as of all religious ordinances. And these are those principles on which we may with confidence appeal to you in behalf of the charity schools of this great and important town. The pious parents of the poor ask you, through me, to enable them to bring their children to Christ, and to teach them all things whatsoever Christ has commanded. Are you Christians in deed and in truth? Then to the appeal you must respond; for if you are Christians verily and indeed, not by profession only, not by baptism only, but by the due use to those high spiritual privileges to which in baptism you were elected, then your hearts must be glowing with love to God and man; and if this be so, I may surely say to you, as the Apostle did to the Corinthians, "as touching the ministering of the saints it is superfluous for me" to speak to you. Your hearts are ready; and as you have freely received, freely you will give. There are, let me add, some poor children here, the offspring of vicious parents, poor children who have been nursed in the lap of infamy, and whose young ears, in their homes, hear nothing but the sounds of blasphemy;—they, too, appeal to you by me; they implore you to rescue them from the malaria of their homes, to enable them to breathe the pure atmosphere of these schools; they entreat, they implore you, by all the mercies of reedeeming love, to administer an antitode to that poison which would otherwise destroy them; and while those who ought to be their protectors are leading them in the way of Satan, they supplicate you, or rather, it is the Lord Jesus Christ, it is the Saviour who died to save you, it is your God, who commands you to suffer these children to come unto Him;—by the support of these schools to pro-

vide that the Gospel may be preached to them; *so* preached and so taught, that they may know all things whatsoever He has commanded, while, united to Christ by faith *and* through the sacraments and ordinances of religion, they may find grace and strength to fulfil the same. Again I ask you, are you verily and indeed the servants and soldiers of Jesus Christ? If you be, when He commands, you will obey. You know what His command in this respect is; and when you look upon these little ones your hearts will rejoice to think that His command and your own inclinations coincide.

SERMON IX.

The Course of Pastoral Duty

OF A MINISTER OF THE CHURCH OF ENGLAND.

AN INAUGURAL DISCOURSE.

"To declare unto you all the counsel of God."—Acts xx. 27.

Averse though I am from any allusions to myself in the pulpit, yet I feel that in taking possession of this vast and important cure, and in addressing you for the first time from this pulpit, it may be fairly expected on your part, and cannot be improper on mine, to state to you plainly and frankly the principles upon which I propose to act, and the doctrines of truth which it will be my endeavour to promulgate.

Let me tell you then, in the first place, my brethren, that you see before you one to whom God has given a desire to do his duty in that station of life unto which by the providence and grace of his Saviour he has been called,—a fallible and sinful man it is true, but one in whom, if the flesh be sometimes weak, the spirit is undoubtedly willing. But it is among fallible and sinful men that I, a fallible and sinful man, am appointed to labour; let us remember this on both sides. May you, my brethren, judge without severity of my infirmities, and God Almighty grant that I may ever set an example of Christian charity in my feelings towards you.

When I have said that I am willing, desirous, anxious to do my duty, as these are not mere empty words, I have said

much. In so extensive a field it is not possible that I can become personally acquainted with all of my parishioners—scarcely possible that this should be the case with respect even to all the members of my immediate congregation. But to the furtherance of every public work which I believe to be conducive to the welfare, whether temporal, intellectual, moral, or religious, of the inhabitants of the parish, I shall rejoice to give my labour and my time; and, though deriving my authority to minister in sacred things from no human source, receiving my commission from CHRIST Himself, in the exercise of that commission and authority I shall consider myself as your servant. And I entreat you to summon me whenever or wheresoever you think that my ministry is needed. As far as my physical strength will admit, I shall be ready to obey when summoned by any parishioner, be he rich, or be he poor, be he high, or be he low, to the bed of sickness, or to the house of mourning. Whoever wants a friend with whom to take counsel or to pray, will find in me one ready to stand in such a relation to him; perhaps not always skilful to advise, but ever with a heart prepared to sympathise, whether in affliction or in joy, ever anxious, in season and out of season, to awaken the impenitent, to convert the ungodly, to warn the timid, to infuse hope into the dejected, to solace the dying. My poorer brethren, to you especially I would be a friend, ready to assist you in your temporal distresses, in proportion to my means, and certainly most ready to administer to you those spiritual consolations needful to all, but especially to you.

I know not how better than this I can make out the course of pastoral duty I would prescribe to myself. Each day that I kneel down before the throne of grace, I will commend to the care of my heavenly Father the whole body of my parishioners, imploring Him to direct me by his special providence to those abodes where I may be in His hands an

instrument of good: and of you, my brethren, I ask, not only that you send for me whenever you think my attendance can be of service, but also (this I do earnestly, fervently entreat of you,) that you remember me in your prayers, so that in my weakness God's strength may be manifest.

And now as to my doctrine. You see before you a firm, determined, consistent, uncompromising, devoted, but I hope not uncharitable son, servant, and minister of the honoured Church of England. It is as a minister of the Church of England that I am placed here. I am not placed here to indulge in speculations of my own as to what *I* may think to be useful, or what *I* may think to be expedient—I am instituted under the Bishop to administer *the discipline, the sacraments, and the doctrines of Christ as the Lord hath commanded, and as this Church and realm hath received the same.* I am to labour for the salvation of souls and the edification of the Church, but *not* in ways and modes of my own devising, but according to the laws, the regulations, the spirit of the English Church. And immediately that I find that I cannot conscientiously adhere to those rules and act in this spirit, I shall tender my resignation to the Bishop, and feel myself bound, not only as a Christian, but as a man of honour, to retire from a situation the duties of which I cannot discharge. The Church is not infallible, but as we find her now in existence in this country I believe her not to be in error, and my conduct shall always be regulated by her authorized decisions. I shall do more than this,—I shall ponder on the spirit in which the reformation of the Church of England was conducted, and I shall thus endeavour to act, not coldly according to the letter of her rubrics, but according to the fulness of their spirit and meaning. Does the Church of England direct us for guidance in doubtful cases to the four first general councils,—does she in her canons enjoin—"*Let preachers above all things be careful that they never teach*

aught in a sermon to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament, and which the Catholic Fathers[a] *and ancient Bishops have collected from that doctrine?* I will endeavour to act upon this rule. So far as my intention is concerned, you shall never find me confounding doubtful conjectures with indubitable facts; you shall never find me splitting hairs or contesting about chimeras; you shall never hear from me those fanciful interpretations of prophecy which, like bubbles, break as soon as they are blown, and are like the last year's flies forgotten; but without being dangerously lax or impracticably rigid, I will lay before you the great duties of your profession as Christians, and carefully and prayerfully compare all the doctrines I advance with those which have universally been received in the primitive ages. What the Church asserts I will lay before *you*, assuming you to be Churchmen, and I will prove from Scripture that the assertions of the Church are scriptural. When this cannot be done, when the Church and the Scripture are at variance, I shall adhere to the Scripture and quit the Church. For most heartily do I subscribe to that grand doctrine of our Church, that *holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed, as an article of faith, or be thought requisite or necessary to salvation.* Where Scripture is quite clear, there all parties are agreed. But the question must often occur—(else whence comes dissent—whence disputes in the Church itself?)—the question must often occur, what *is* proved thereby? The Trinitarian tells us that *his* doc-

[a] The reader need scarcely be reminded that by *Catholic Fathers* the Church alludes to the early writers of the Church Universal. To speak of the *Roman* Catholics or Papists as *Catholics*, is quite a modern error, the result of inadvertence or of ignorance.

trine is proved thereby: the Socinian says the same of *his*,—so is it with the Papist, the Independent, the Anabaptist, the Churchman. Now it is in these disputed questions that the Churchman refers, not to the opinion of this reformer or that,—not to the conjecture of one doctor or of another doctor—but, where it can be ascertained, to the practices of those first churches which were instituted by the Apostles themselves, and the universal practice of those early churches is taken into account as throwing light upon a litigated Scripture; not, observe, as superseding Scripture, but as indicating, when two or more meanings may be attached to one and the self same passage, which is *the* meaning, as enabling us to ascertain, not what the Scripture can be made to say by ingenious men, but what actually is the mind of the Spirit. For example, when texts are adduced to prove the doctrine of the Trinity, the Socinian has recourse to his lexicons, and says these texts may by possibility receive another interpretation. Our answer is, the meaning that *we* attach to those passages is precisely the meaning attached to them by the early Christians, who certainly held the doctrine of the Trinity, and, therefore, we conclude that the plan literal meaning in which *we* understand them is exactly the sense in which they ought to be received. The Papist then advances with his doctrine of Transubstantiation, and, quoting the words of Christ's institution, claims the literal meaning as being on his side. We can silence him at once by shewing that this doctrine of Transubstantiation was not heard of till the ninth, nor authoritatively received till the thirteenth century. Here, again, then, we have antiquity *assisting* us in our interpretation of Scripture—as is the case, also, with respect to the change of the Sabbath day, the rite of infant Baptism, and other doctrines or practices of importance. But does the English Church speak slightingly of the Scriptures because she adopts this mode of inter-

pretation when the meaning of a Scripture is ambiguous; because she thus looks to the Fathers as to light-houses for guidance when the sun of revelation happens not to be shining in its meridian brightness? No; in one of the homilies she appropriates the words of one of the ancients whom she delights to honour, and says that *these books, the books of Scripture, ought to be much in our hands, in our eyes, in our ears, in our mouths, but most in our hearts. For the Scripture of God is heavenly meat for our souls, the hearing and keeping of it maketh us blessed, sanctifieth us, maketh us holy; it turneth our souls; it is a light to our feet; it is a sure, steadfast, everlasting instrument of salvation; it giveth wisdom to the humble and lowly heart; it comforteth, maketh glad, cheereth and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey and the honeycomb; it is called the best part which Mary did choose, for it hath everlasting comfort.* Believing all this, and more than this, if more *can* be said, of the blessings which result from a prayerful study of Scripture—having myself *experienced* the blessings which attend that sacred and pleasant exercise—believing that in the Bible you will find your wisest counsellor in the pride and gaity of youthful spirits and the busy scenes of active life,—your support, your staff, and your stay in the infirmities of age,—your sweetest solace, your dearest consolation, in the day of your sickness or your sorrow—I will let no man surpass me in my zeal for the circulation of the Sacred Volume, though I may use for the medium of its circulation, in preference to any other institution, the Society for promoting Christian Knowledge,—that society which has been conducted by Churchmen for nearly a century and a half, and which, during nearly a century, was the only society established for the distribution of the Scriptures; just as for missionary purposes I give my support to the sister society, that

for Propagating the Gospel in Foreign Parts,—both being under the superintendence of our Bishops—the chief pastors of our Church.

Thus, taking my doctrine from the Scriptures, which I reverence and love, under the guidance of the Church, to whose authority I am bound by the most solemn vows to defer, until I quit it, *I shall lay before you all the counsel of God.* I shall not select one or two doctrines, and, representing these, because fundamental, as all-sufficient, overlook in carelessness or reject in rashness all the rest,—for if this kind of preaching would suffice, why should the Bible be so thick a book, or rather such a large collection of Books? No; whatsover God has thought fit to reveal, whether it relate to doctrine, to the conduct of individuals, or to the discipline of the Church; *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise,* to these I shall as occasion offers call your thoughts. I shall never forget to remind you of the fallen, sinful, helpless, hopeless, condition of our nature—of the remedy, the only remedy, provided for our redemption in the atoning blood and sanctifying Spirit of Jehovah manifest in the flesh,—of Him, the Lord Jesus Christ, that name beside which there is none other given unto man whereby we can be saved,—of His spotless virtues, His uparalleled sufferings, His inconceivable agonies—of the propitiation effected by the cross,—of the pledge afforded by His resurrection—(that resurrection, the proof, the cause, and the model of our own)—that by divine justice this propitiation was accepted—of the Holy Ghost the Comforter, who came down from heaven on the day of Pentecost to confound and to convert the world, and who still abideth with the Church to cherish, actuate, and inform us with spiritual life and motion—of the awful

mystery of the Divine nature subsisting in three co-equal, co-eternal persons, the holy, blessed, and undivided Trinity—of the tremendous day when all men shall rise again with their bodies, and shall give an account of their own works, when they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. Of these things, I shall, by God's blessing, constantly preach, so enforcing the necessity of good works as never to forget that they are to be based upon faith; so enforcing faith as never to forget that if it be a living faith, it must, of necessity, lead to holiness of life; so insisting upon holiness of life as always to remember that it must result from that newness of heart which can only be effected in our fallen nature, through the supernatural operation, the sanctifying influences of God, the blessed Spirit, upon the soul. *If any man*, says St. Paul, *be in Christ, he is a new creature.* It is by the Holy Ghost, and by Him only, that *the love of God can be shed abroad in our heart. Except a man be born again, he cannot enter into the kingdom of God. It is by the washing of regeneration and the renewing of the Holy Ghost that he must be saved. Verily*, says our blessed Saviour Himself, in the 6th chapter of St. John, *except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you.*

Ever, then, my brethren, will it be my duty to exhort you and to remind *myself*, that we are to seek the renewal of our nature by the sanctification of the Holy Ghost—and this we must do by meditation and by prayer, and by reading of the Scriptures, and by hearing of the Word, but above all and especially by the due and proper use of the Sacraments—for, as the Church teaches, (instilling the doctrine into the minds of the very babes in Christ,) the Sacraments are *outward and visible signs of an inward and spiritual grace, given unto us, ordained by Christ himself as a means whereby*, by which, *we receive the same*, i. e. the inward spiritual grace,

"*and a pledge to assure us thereof*," i. e. to assure us that we have received the inward grace when we have worthily received the Sacraments. As the Church teaches, so shall I, the minister of the Church, that *the inward and spiritual grace in the Sacrament of Baptism is a death unto sin and a new birth unto righteousness, for being by nature born in sin, we are hereby*," i. e. by Baptism, *made the children of grace.* And yet as the Church teaches so shall I, that *the infection of nature doth remain, yea in them that are regenerated*, and that AFTER *we have received the Holy Ghost we may depart from grace given, and fall into sin.* As, then, the grace given in Baptism may be unproductive like seed hid in uncultivated ground, so shall I never cease to exhort you to make your calling and election sure, by turning from dead works to serve the living God, by stirring up the grace that is in you, by living a life of repentance, by praying that God who forgiveth the sins of all them that are penitent may create in you new and contrite hearts. I shall never cease to exhort you to sustain and support your spiritual life by frequent communion with God, in the other sacrament, the Sacrament of the Lord's Supper. And while with the Church I shall contend against the Papist that *Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions*, I shall ever tell you for your comfort, and shew from Scripture the truth of what the Church asserts, that in that sacrament *the Body and Blood of Christ*, in some mysterious inexplicable manner, *are verily and indeed taken and received by the faithful, to the strengthening and refreshing of their souls.*

Nor shall I fear, moreover, to contend for what one would think common sense must suggest, that for the administra-

tion of these means of grace we ought to be able to produce the proof that we have commission and authority, not from man but from Jesus Christ Himself, the only source of spiritual authority and power; and therefore I shall take occasion, whenever it shall be needful, to shew that, by an unbroken succession traced step by step (through the same accredited records of historical fact by which the volume of inspiration is proved to have a divine origin,) from the Apostles down to our present Bishops, the Bishops, Priests, and Deacons of the Church of England, can satisfactorily *prove* to the inquirer *their* commission to act as the ambassadors of Christ and stewards of the mysteries of God. And in asserting this, shall I give unnecessary offence to my dissenting friends, and many such I hope to have? I say no. I, for my part, think better things of the candid, honest conscientious Dissenter. By vindicating the doctrine and discipline of the Church of England, I do indeed by implication assert that he is in error. But does not he do the same by us? Does not he imply that we are in error when he secedes from our communion or refuses to conform to it? This he must do if he would justify his secession. And if he *does* think us in error, he will never find in me one who will censure him for explaining to his hearers the ground of his dissent. However erroneous I may consider those grounds, I shall ever contend that he is more than justified, he is *bound* to state them honestly and fairly to his people; only let all things be done in charity and gentleness and courtesy. What I ask, then, for myself is no more than what I am fully prepared to concede. If the Dissenter tell his people why they ought to secede, thereby implying that the Conformist is in error, let not the Nonconformist blame us for telling our people why they ought to love the Church; why they owe allegiance to the Church, even though the censure of the seceders may seem to ensue. One of the

great blessings of a full and free toleration is this — that we may now all of us contend fully and freely for the truth and the whole truth. As a lover of truth, then, I am a friend to toleration. When the law assumed that all men were Churchmen, and on that account compelled all men to attend the service of the Church, the charitably disposed would, of course, be ready to sacrifice many portions of truth to satisfy the scruples of weaker brethren. *Now* we are required to make *no* such sacrifices; we may now keep our eyes steadily fixed upon the truth, and if any man think that the truth is not with us, he suffers no hardship in withdrawing from us. And as a lover of peace as well as of truth I thus openly, fairly, and honourably avow my principles. Depend upon it we promote peace, not by falsifying facts and telling men that we *do* agree, when we do *not* agree, for this only leads to endless disputes, but by stating clearly and firmly what our differences are, and by then agreeing to differ thereon. Those persons who thrust themselves into a promiscuous throng are liable to inconveniences and quarrels; but draw a line firmly and decidedly between disagreeing parties, and then over that line of demarkation oppositie parties may cordially shake hands. With Dissenters, therefore, in religious matters, I may not act, but most readily will I number them among my private friends. Never in my almsgiving will I make any distinction of persons — in such cases Samaritan and Jew shall be both alike to me; most willingly will I meet them on neutral ground. I *will* say to them, and I will *not* take offence if they retort the saying upon me, that I think them in error; but every person who happens to oppose what we hold as the truth, is not, of necessity, a wilful opposer *of* truth, as such. *Their* love of truth may be as great as ours. Our *principle*, therefore, will be the same, though the application of that principle may be different, and for our common principle we may love and respect while we

may sometimes oppose each other. We must, indeed, all of us learn to forbear one another, and to forgive one another, even as Christ, our blessed Redeemer, who died for our sins and rose again for our justification, hath forgiven us.

It only remains for me further to observe that of all means of usefulness, none is so likely to bring with it a permanent blessing as those which we adopt for the bringing up of youth in the nurture and admonition of the Lord. On this point, I shall reserve what I have to say for the evening, only now expressing my satisfaction that the first request I shall make to you—and I hope, my brethren, you will not refuse a first request—is in behalf of the Parochial Sunday Schools, for which a collection is about to be made.

And now, my brethren—(may I not be permitted to say my friends?)—I commend you to the mercies of God, the Father of our Lord Jesus Christ. Some few weeks must elapse before I can take up my residence finally among you—but when I *do* come, I hope it will be to minister among a united people,—so far as the Church is concerned, and notwithstanding any minor points of difference, for which no man can be more willing than I am to make every charitable allowance—and if I have grace and strength to act on the principles I have now asserted, and to enforce the doctrines to which I have now alluded, I feel sure that the result will be, by the blessing of the great Head of the Church, our glorified Redeemer, to one and all,—triumphant faith, expansive charity, and increased holiness of life.

SERMON X.

The Work of God for, in, and with the Church.

A FAREWELL SERMON.

Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from his way he shall die in his iniquity; but thou hast delivered thy soul.—EZEKIEL xxxiii. 9.

THERE are certain periods in every man's life when he is, as it were, compelled by circumstances, to look back upon the past, and by doing so to reflect on all that he has done that he ought not to have done,—on the many, the countless things which he has omitted to do of those things which he ought to have done. It is, indeed, when we are taking this retrospect, that we are more than ever impressed with our need of a Mediator at the throne of grace, of an intercessor between ourselves and offended justice; it is then, indeed, that we feel the blessing of living not under the law but under the gospel. Yea, in that retrospect we find, and a humiliating discovery it is, that of man as well as of God we need forgiveness; and while we throw ourselves on God's mercy in Christ, must commend ourselves to the charitable allowance of our brethren, who are bound to us by the ties of a common nature and a common Saviour.

It is in these melancholy moments, when conscious of his many infirmities, weary in spirit, and heavy laden, and conscience-stricken, a poor weak fallible mortal is retiring from a place of responsibility and trust, and is feelingly alive to the account of his conduct which he will one day have to

give,—it is in these moments that he refers for comfort to that blessed Book which was indited by the everlasting Comforter to be a source of consolation not less than of instruction. And there the retiring pastor, in the words of our text and other such like passages, may find wherewithal to refresh his soul, while he may, in some measure, shift a part of his responsibility from himself to those among whom he has laboured.

Thus much, whatever may have been my infirmities and my other omissions, in looking back upon my past ministry in this parish I may truly say,—I have laboured diligently, on the one hand, to warn the wicked of his way to turn from it, while I have exhorted others, whether they have turned from wicked ways in which they may at one time have walked, or whether by God's mercy they have been *kept* from those evil ways,—to go on unto perfection: I have endeavoured to convert sinners and to establish believers, to lay before you both the terrors and the mercies of God, your privileges and your duties, showing that without holiness no man can see the Lord,—without that holiness which no man can attain unto unless God work *for* him, and *in* him, and *with* him.

For him, *in* him *with* him,—remember, brethren, that these have been the constant subjects of my exhortation—and it is by calling your attention to these three important topics at the present time, that I shall remind you of the past, and, by God's blessing, instigate you to future exertion.

I. God must work *for* man. Something must be done by God *for* us, before He who is of purer eyes than to behold iniquity can look with complacency upon such creatures as we are. This is the very basis on which the gospel is built, and I this day call you to witness that it has ever been the basis of my teaching. I have ever laboured to pull down your high looks and proud thoughts by reminding you of the

fallen, lost, abject, condition of our nature, which is such that it is utterly impossible that we should turn and prepare ourselves by our own natural strength and good works to faith, and calling upon God—by reminding you of the danger which, in consequence, impends over our race, the vengeance which by nature is suspended over our heads. All men are sinners, they come into the world with bodies sure to die, and with souls sure to sin: the actual innocence of the babe is soon corrupted, the natural man grows in sin as he grows in years, and when he has lived threescore years and ten, how different is he from what he was when he first came into the world! What has he gained but a knowledge of evil? If, indeed, in some things he have lived according to the law written in his heart, yet in far more, having made no approach to a conquest over his evil nature, but going down to the grave with accumulated, unexpiated, and inexpiable sin, why should he expect to awake in the next world a better or a purer being? He will enter the next world in worse condition than he entered into this—he will go on sinning and sinning; and, as misery is the consequence of sin, his everlasting misery will be everlastingly on the increase. Such is man by nature. But even while we were yet sinners God so loved us, that He sent his only-begotten Son into the world, that all who believe in Him should not perish but have everlasting life. His only-begotten Son, the brightness of the divine glory, the express image of His person, who upholdeth all things by the word of His power, who knew no sin, who was with God and was God, even He, (sent by the Father) became a sin-offering for us, that *we* might be the righteousness of God in Him. He hath wrought *for* us, if only we will avail ourselves of what He has done, by retaining through faith that divine life which has been imparted through those sacraments, which are the appointed channels for conveying

the waters of life to individual souls from the universal ocean of grace.

What more *for* man could have been done than that which has been done! And on those merits I have exhorted you to rely, from first to last, by faith. By faith, I have called upon you to place your little ones in the everlasting arms of Christ, through the sacrament of baptism; that thus they might become the children of God, partakers of the eternal righteousness of Christ, being baptized into His death, and thus made partakers of His holiness. By faith, I have exhorted you to cling to Christ in prayer, and to seek Him through every ordinance of the Church, especially that most blessed of all ordinances, the sacrament of His Body and Blood. I have exhorted you to seek for spiritual and everlasting life by faith, since without faith you cannot come to Christ, and except the name of Christ there is none other power whereby you can be saved.

II. But though the just will live not by his own righteousness, but by his faith, yet without inward righteousness faith itself can never save. On the one hand, works without faith (because it is mere vanity to call man's works good) will not save; but, on the other, faith without works is dead. The very *best* of men must say, "Not unto me, O Lord, not unto me, but unto Thy name give the glory;" therefore, *a fortiori*, a *wicked* man can have no chance of salvation though he may say, Lord, Lord. As the Apostle argues,[a] "If the *righteous scarcely be saved*"—if such a mighty sacrifice as that of the cross was necessary to render even *his* salvation possible—"*where shall the ungodly and sinner appear?*" *Internal* righteousness, therefore, is necessary as well as *external;* sanctification equally with justification. We are not only to be *accounted* righteous, but actually to become so; the old order of things, in short, is to be reversed;—as the natural

[a] 1 Pet. iv. 18.

man grows worse and worse, so the spiritual man is to grow better;—his path must be as the "shining light, that shineth more and more unto the perfect day;" and, instead of differing so widely in his age from the babe, as is the case with the natural man, he, in his perfection, will have to come back to childish dispositions, and be as humble, as meek, as confiding, as believing, as gentle, as teachable, as lovely in his soul. But how shall a man bring a clean thing out of an unclean? There is no remedial principle within us by nature. Even when we *know* what is right, there is still a law in our members which is ever bringing us into captivity to the law of sin. Now *who* can deliver us from the body of this death—from this bondage of corruption? How, I ask again, can we bring a clean thing out of an unclean? With man this is impossible. So impossible that he must be born from above. "*Except a man be born again,*" *or be born from above,* "*he cannot enter into the kingdom of God;* or, as our Lord afterwards explains it, "*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" "*That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.*"[b] And, on this account, as the *second* Person of the Holy Trinity was sent by the Father to be a propitiation for the sins of the whole world, that God might be just and yet the justifier of them that believe in Jesus—even so the *third* Person of the blessed Trinity is sent by the Father and the Son, an abiding minister in the Church, to create anew all those who are brought to Him in the sacrament of baptism, the laver of regeneration. By the Holy Spirit thus operating *in* us, we are washed, we are sanctified, we are justified—as many as have been baptized into Christ have put on Christ—we become partakers of His Spirit, that is, the Holy Ghost, by one Spirit we are baptized into one Body. *In* us by Him at that

[b] 1 Cor. vi. 11; Gal iii. 27.

time a remedial principle of life is implanted, so that we *may* by duly cultivating that principle rescue ourselves from the dominion and crucify the whole body of sin—so that we *may* make our calling and election sure,—so that we who are baptized may do what by nature we could *not* do, work out our salvation.

While no unbelieving fears of the consequence of this evangelical doctrine have prevented me from laying it before you,—while I have stated to you your privileges, and thereupon invoked you to bless the God and Father of our Lord Jesus Christ, who hath blessed you with such spiritual blessings, who hath chosen you to these exalted privileges before the foundation of the world, who hath thus predestinated you unto the adoption of children by Jesus Christ,—I have warned you that great privileges involve duties correspondently great, for the neglect of which the most awful punishment is denounced. Where much has been given, there we know much will be required,—if the servant who knew not his Lord's will and did it not, will (though with *few* stripes) still be beaten, *many* will be the stripes inflicted on that servant who, knowing his Lord's will, wilfully neglects to perform it. If, then, I have spoken to you of the blessing conferred upon you in baptism, in having a vital principle implanted, by which you have been enabled to live holy lives, to do what is well-pleasing in the sight of God, and to grow up in good works to eternal life,—I have also warned you of the impossibility of escape if you neglect so great salvation, I have exhorted you to use your privileges so as to grow in grace,—I have preached to you of the necessity of conversion, that is, a gradual conformation of the whole mind to God. Indeed, we may thus distinguish between regeneration and conversion, when we are addressing baptized persons,[c] in whom conversion follows upon, instead of preced-

[c] The conversion of a heathen and the conversion of a baptized person are obviously two very different things—in the latter case conver-

ing regeneration: regeneration, as the birth of God and our engrafting *into* Christ, is the *source* of every spiritual power and grace; conversion is *our* exercise of these powers: in regeneration is given the *power* to turn; conversion is an actual *turning;* in regeneration God comes to us; in conversion men come to Him who had before come to them: in regeneration God supplies the sap to every branch of his vine; gradual conversion is the growth, santification and renovation the fruit.

Thus have I warned the wicked who has despised the riches of God's goodness and forbearance and long-suffering who hath not let the goodness of God lead him to repentance, that he is only treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds—to them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life; but to them that are contentious, and do not obey the truth, indignation and wrath, tribulation and anguish."

III. If you desire to continue in well-doing, I have told you for your comfort that the "God, who spared not His own Son, but gave Him up for us all," will work *with* you. The Holy Ghost will be your helper—He is promised to "*help our infirmities,*" to "*stablish us in Christ,*" *to* "*seal us with wisdom, and righteousness, and sanctification, and redemption.*"

sion is the exercise of the power of regeneration, in the former it precedes it. Thus in the *ministration of baptism to such as are of riper years,* the Church of England requires conversion as a qualification for regeneration—the persons to be baptised are required *truly to repent and to come unto God by faith,* and moreover, they renounce the devil and his works: if they are not *thus* converted they receive the sacrament unworthily. But *after* baptism conversion is still to go on, and the result of this use of regenerating grace, is gradual renovation.

But alas? the heart is always deceitful, and therefore, to guard against self-deception, I have considered, with minute detail, what are evil works and what are good works, preaching to your *consciences* rather than your *feelings*, and considering the commandments one by one.

If I have announced to the fool, who says in his heart, there is no God, the first commandment which was delivered amid the thunderings of Sinai, I have also reminded the true-hearted Christian that, besides the God whom the Church adores, there is none other,—that the true, the only God, is a mysterious Being, almighty, eternal, infinite, omnipresent, omniscient, unchangeable, invisible, unsearchable, unequalled, who is holiness, justice, goodness, wisdom, mercy, truth, love; who exists one God in Trinity, and Trinity in Unity. I have occasionally dwelt on his attributes, moral and potential, that we might approach him together, with those overwhelming feelings with which the creature ought to approach the Creator, with that compound of emotion, astonishment and pleasure, which we call awe;—not daring to liken Him to any thing on earth, not daring to make Him familiar, as a visible thing, to the eye, or even to adopt towards Him familiar and irreverent terms of address, but drawing near to Him with humble reverence, according to the decent rites and ceremonies we have derived from our fathers, and they from theirs, up to the times of the Apostles, and in those expressions of the Liturgy, which have come down to us from the same source,—and which, while they embody our Prayers, still clothe them with that language with which it behoves us to approach Him who, if He is our Father, is still King of kings and Lord of lords.—While I have thus led the righteous to honour His name and His word, and His sanctuary and His ministers, and all that are called by His name, I have warned the careless and profane by that very fact, of the awful nature of their crime, in pro-

faning that holy Name,—in cursing, swearing, and blaspheming, and thus tracing their sin to its source, and proving it to arise—(though they would deny the truth of the charge)—from an evil heart of unbelief? It is indeed to an evil heart of unbelief that we may trace the sin of those who transgress the fourth commandment, not less than that of those who offend against the third. Is there a Sabbath-breaker here present? He knows, that if I have found access to him more difficult, I have indirectly endeavoured to warn him of his sin—while my fellow-worshippers I have exhorted to reverence not only the Lord's Day, but all the Festivals which have come down to us from our fathers, and which are established by the same authority, that of the Church Catholic, which changed the Sabbath from the last day of the week to the first. While I have laboured diligently to teach the children committed to my care to love their parents, I have shown to the parents themselves the duty of submission to authority,—to the king, in temporal matters, and those that are put in authority under him,—to the bishop, in spiritual matters, with the priests and deacons: I have, indeed, entered into some detail on the relative duties of parent and child, of master and servant, of magistrate and subject; wives I have exhorted to submit themselves to their own husbands, as is fit in the Lord; husbands I have warned to love their wives, even as Christ loved the Church, and gave Himself for it. Against the first incursion of those malignant passions, which, if indulged in, except for the restraints of the law, would lead to murder,—against not merely theft, but all kinds of dishonesty, you have often heard me preach; nor has any false delicacy prevented me from warning the young against those sensualities, which, if encouraged, lead to the infraction of the seventh commandment. Against the too prevalent vice of evil speaking, lying, and slandering, against idle talebearing and gossiping, and

jesting which is not convenient, I have ever raised my voice; and I have fearlessly denounced those envious passions, those base, uncharitable, covetous tempers, to which the popular press of the day delights to pander. But if I have warned the poor not to covet, I have also warned the rich that their treasures are not their own,—that in their baptism their wealth was dedicated to God and His service,—that they are only the stewards, the almoners of a common Father's bounty,—that for their mode of expending their riches they will have, one day, to give account—that they are not only to have pity on the Lazarus at their gates, but to look out for objects to relieve. In a word, I have endeavoured to excite you all, whatever ye may have to do, whether ye eat, or whether ye drink, in public life, and in private life, rich and poor, high and low, in the domestic circle, the counting-house, the shop, the street, the cottage, the parlour, to do all to the glory of God, remembering always that the end of the commandment is charity out of a pure heart, and a good conscience and faith unfeigned.[d]

Thus have I ever endeavoured to show how privileges involve duties, while duties performed lead to higher privileges; how doctrine leads to practice, and practice to a more perfect knowledge of doctrine. Such is the system of the Church. The Church is established by Christ for both purposes—to convey grace and to enforce doctrine. As the Father sent Christ, so did Christ send his Apostles, and they the Bishops, who have come down in regular succession to our own times, they again sending, in Christ's name, the Priests and Deacons throughout the land, and all acting by Christ's commission thus originally given, as the ministers and stewards of the mysteries of God, with whose ministration Christ has promised to be spiritually present. To

[d] 1 Tim. i. 5.

the Church thus instituted by Christ,—thus handed down to us by the succession of our Bishops,—to this, the fellowship of the Apostles, in which the pure word of God is taught, and the sacraments duly administered, by those who can *prove* their right to administer the same,—I *have* ever exhorted you, and I exhort you *now* to adhere in humility, loyalty, and love. Be not wise in your own conceits. Be willing to suppose that what you find established is *more* likely to be right than your own crude conjectures, even though you may not at once *see* the wisdom of it. Meddle not with them that are given to change. For religion is not as science,—something that admits of discovery—it is something once, and once for all, delivered to the saints, which is to be *preserved, not* discovered,—so that the probability always is, that what is most ancient is, in this respect, most true,—*new* lights we cannot have, our business is to take care that the old lights burn not dim, that the fire which came down from heaven, and is burning on the altar, go not out. "*Thus saith the Lord, stand ye in the ways and see, and ask for the* OLD *paths, where is the good way, and walk therein, and ye shall find rest unto your souls.*"[e]

Abide in the Church, and there ye will find that spiritual food which will make glad your hearts, which will fill you with grace and spiritual benediction, even the Body of Christ, and the Blood of Christ, which are mysteriously but verily and indeed conveyed to the faithful in the Lord's Supper, whereby we are united with Christ, and Christ with us, and one with another. Yes, my brethren, you who are communicants, there is between us a mystical union, which, however separated we may be in the body, will often bring us in spirit to each other, and that spiritual communion will be only preparatory to the everlasting re-union in heaven, which those will for ever enjoy who shall die in the Lord.

[e] Jer. vi. 16.

And now I have finished my ministry in this parish. My brethren—my friends—for you *are* my friends, and, thanks be to God, I know not an enemy in the parish;—my friends—for you have proved your friendship not in words only, but in deeds: my friends, who have made so much allowance for my many deficiencies, who have received so very kindly the little good of which God in his mercy has used me as the instrument: My young friends, whom I have trained in the way of truth; teachers of the Sunday Schools,—members of the vestry, (may you always continue to be as united a body as you have been during the last nine years:)—you who have assisted me in visiting the sick and needy;—you with whom in your sorrows I have wept, and who in my sorrows have wept with me,—you, whom I have been the means of reconciling after disagreements,—(would to God, that this day, if any man has a quarrel against any, he would hold out the hand of reconciliation and forgiveness:)—you, who have so liberally supported every institution for which I have made to you an appeal;—my poorer brethren, whom I have ever held in honour;—my elderly friends with whom I have taken sweet counsel;—my Christian friends, whose sacrifice of prayer and praise it has been my pleasant duty to offer to the throne of grace, whom, through my ministry Christ has fed with the bread of life;—friends, one and all: my *prayer* for you is,—*may God deal kindly with you, as ye have dealt kindly with me and mine*—my *exhortation* is, *those things which ye have learned, and received, and heard of me, do—and the God of peace shall be with you*,—for you have heard of me not my own conjectures, but the words of truth, as the Church has received them.

And is there here any one who, when I have warned him of his wicked ways, has given no heed to the warning—now, when you hear my voice, perhaps for the last time, I implore you to think of the warnings you have had—reflect, think,

where our next meeting may be. In all probability it will be before the judgment seat of Christ, where, (while I sue for pardon for my own manifold offences,) I shall have to proclaim what your privileges were,—*you* to account for the neglect of them. But I will not suppose that any such person is now present,—or, if there be, God of His infinite mercy grant that this day, this hour, this moment, He may *turn him, that he may be turned!*—I will rather express my satisfaction that I shall leave you, both the commencing and the advanced Christian, to the ministry of one who acts under the same commission as myself, with whom Christ will be equally present, and who brings to his Saviour's work in this parish, a long experience, a sound discretion, and a kind heart.

These are the last words of one who speaks to you, my brethren, in much gratitude and love. *Unto God's gracious mercy and protection I commit you. The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up the light of His countenance upon you, and give you peace both now and evermore.*

SERMON XI.

Mutual Forbearance Recommended

IN THINGS INDIFFERENT.

"One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind.

"He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."—ROMANS, XIV. 5, 6.

WE are assembled this day to assist in the consecration of a building which has been dedicated to the service of Almighty God by one of the most devoted of His servants, grateful for the privileges of his election in Christ Jesus; and the chief pastor of the diocese hath come in God's name to accept the offering, and to leave the divine blessing behind,—a blessing which will, I trust, especially rest upon him who, by founding this church, has given proof of his love towards the Saviour who died to save him, and of his zeal for the glory of his God. May he be blessed in his going out, and his coming in, and whatsoever he putteth his hand unto.

And remembering that Mary, when it was not in her power to do much to evince her devotion towards her divine Master, yet anointed His feet with ointment and wiped them with her hair, other members of the founder's family, each according to his or her ability, have made offerings for the adornment of this sanctuary. There has indeed been no utilitarian Judas here, who, dwelling in a lordly

palace, has begrudged the expenditure encountered for the honour of God; but on the contrary, every thing has been done to render the place meet for the performance of our ritual in an orderly and decent manner.

And it is because in these days the question has been started,—what *is* orderly and decent, that for this occasion I have selected the words of my text as the subject for my discourse. We have here a golden rule for our guidance in things indifferent. Among the early Christians, converts from the Jews and Gentiles, some there were of the former class, who thought it to be incumbent upon them to observe the Jewish customs. This, of course, they did not do, as if they were a means of justification, for then they would have been rebuked at once for impugning that great doctrine which lies at the root of Christianity,—justification by faith; but they acted thus for edification, or for self-discipline, or from a reverential feeling of attachment to forms and ceremonies formerly ordained by their God and long observed by their ancestors. But this observance of the ancient customs was condemned by many as an encroachment upon the *liberty whereby Christ had made them free.*[a] The one party blamed the other for superstition, and this again was blamed for laxity of conduct and irreverence. Both parties were admonished in the spirit of love by the Apostle: "Him that is weak in faith receive ye, but not to doubtful disputations, for one believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea he shall be holden up; for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every

[a] Gal. v. 1.

man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth unto the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks."

The things alluded to in this passage, not having been ordained in the Christian Church, were to Christians things indifferent; it was a thing indifferent whether men did, or did not, observe the Jewish regulations as to food; whether they did, or did not, keep the Sabbath and other days held sacred by the Jews; these were open questions, with respect to which, men, animated by the same motive, love to God, arrived at conclusions most different. And with either party the Apostle pleads for mutual toleration and forbearance.

In our own Church we can produce an analogous case. There are in our calendar what are styled red letter days and black letter days: the first are festivals, noted by being printed in red, for which a service is appointed, and the observance of which (since the observance is enjoined by competent authority,) is no longer to us, who are members of the Church, a thing indifferent: the black letter days, on the contrary, are festivals for which no service has been appointed in our Church since the Reformation, but which, being retained in the calendar, some of our brethren still observe in private, and even feel an obligation so to do. Now, in this case the very words of the Apostle are applicable: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind." It is an open question, let each man act according to his persuasion of what is expedient to be done.

With respect to all forms and ceremonies and external observances, we may lay down two rules which will be understood by all who are capable of reflection; namely, first,

that forms and ceremonies, and external observances are in themselves things indifferent; and secondly, that when they are appointed by competent authority in the Church, they *cease* to be any longer indifferent, but upon the members of the Church they become obligatory. "If any minister shall omit to use the form of prayer, or any of the orders and ceremonies prescribed in the communion book, let him be suspended; and if after a month he do not reform and submit himself let him be excommunicated; and then if he will not submit himself, within the space of another month, let him be deposed from the ministry."[b]

The argument of the Apostle, therefore, is not applicable to the observance of the Lord's day, or of the other fasts and festivals, the observance of which is ordained by the Church; it is only applicable to those fasts and festivals, or other observances which, not being expressly enjoined, individuals, out of piety, impose upon themselves. And it would be well indeed, if on all such subjects, each side would regard the other side, as consisting of weaker brethren; only let it be the regard not of contempt but of charity, which will terminate not in recrimination but in mutual forbearance.

We perceive, then, with respect to the forms, ceremonies, and outward observances of the Church, wherein we are bound, and wherein we are at liberty: where the directions of the Church are plain and unequivocal, the honest man and true Christian will not question, but obey; where there is a doubt as to the intention of the Church, each man must exercise his own judgment; *let him be fully persuaded in his own mind*, and the liberty which he claims for himself let him extend to others.

There must be some scope within certain limits, for the exercise of the private judgment, since it is impossible for

[b] Constitutions and Canons Ecclesiastical of the Church of England. Canon 38.

any directions to be so definite and minute as to render a difference of opinion impossible. Two persons may be sincerely desirous and dutifully prepared to obey the directions of the Church, and yet from the circumstance just alluded to they may be found to vary in their mode of carrying their intentions into effect. For example, two clergymen may intend to observe the rubric which directs the priest *humbly* to present the alms and other devotions of the people collected at the Eucharist upon the holy table, and yet the question may arise as to the *mode* in which this act of humility is to be performed, one thinking it necessary, and the other not, to present the alms on his bended knee. So again two clergymen may wish to obey the Church as to the position of the priest at the time of consecrating the sacred elements, but the one may interpret the rubric as directing him to stand in the front of the altar, and the other may suppose that the intention of the Church is that he shall stand at the north side. These are minor points, things in themselves indifferent, but they are adduced to illustrate my meaning when I say that something must be left to the private judgment; and for that judgment therefore a guide is necessary.

In seeking for guidance, some persons will reason thus: I must strictly adhere to what the Church ordains, but where the letter of the Prayer Book is not quite clear, or where certain observances have fallen into disuse, I am guided in my interpretation of what the Church intends, by the custom which I found to prevail at the time of my ordination, a custom which received the sanction of my diocesan. When a man so argues, all we can say is, *let every man be fully persuaded in his own mind:* only, such a person, on his own principle, must be prepared to obey his diocesan when that diocesan absolutely withdraws the sanction which it was

presumed that he tacitly gave, and thinks proper to insist on a closer observance of the letter of the law.

But there are others who, conceding the point that, in the mode of observing the regulations of the Church, something must be left to the private judgment, and that an exact uniformity in all details cannot be expected and is not to be desired, refuse, nevertheless, to take for an authority the practice of the preceding generation,—who lived in an age of laxity and indevotion. They contend that to ascertain the mind of the Church of England, we must enquire into the customs that prevailed when our offices were reformed and reduced to their present shape. They would direct their enquiry not to the customs of the last age, but to the age which preceded the reformation; for, the reason why some of our rubrical directions are less clear than they might be, is, that they who translated and re-arranged our offices, presumed that the clergy of our Church would continue to act, after the reformation, as they had done before, except where special directions were given; just as the canons received in our Church, before the reformation of it, are still binding, except where they contravene canons and statutes subsequently ordained. As an instance of what I mean I may refer to the alternate mode of chanting and of saying the Psalms, for which no directions are given in our Prayer Book, for none were needed; the reformers of our ritual knew that the clergy would, as a matter of course, act in this respect as they had been accustomed to do before the reformation commenced.[c]

[c] In the Act for extinguishing the authority of the Bishop of Rome, the following passage occurs:

"Provided always, and be it enacted, That neither this Act nor any "thing or things in the same repeated, mentioned, or composed be in "any wise prejudicial, hurtful, or degrading to the ceremonies, uses, and "other laudable and politic ordinances, for a tranquillity, discipline, con-

Here again, with respect to this mode of proceeding, we may say, *Let every man be fully persuaded in his own mind.* It is not indeed to be denied that these different ways of interpreting the ritual when the rubrics are doubtful, must, among other things, prove the existence of two different schools in our Church, nor is it to be denied that these different schools must continue, until what is now indefinite is made definite by the only authority which can effect this, namely, a convocation;[d] yet there seems no reason why on this account, these two schools should regard each other with bitter and hostile feelings; there seems to be no reason

"cord, devotion, piety, and decent order heretofore (i. e. before the "Reformation) in the Church of England used, instituted, taken, and "accepted, nor to any person or persons accordingly using the same or "any of them."

[d] The government of the Church has always been monarchical, but it has never been a despotism. The Church is not governed by Bishops alone, but by Bishops acting with the advice of the Presbyters and the consent of the laity. The inspired Apostles themselves consulted the Elders, Acts xv. 6. That there should be discontent, therefore, among the Clergy when they find their Bishops endeavouring to govern the Church, not by the advice of the Presbyters, but by the authority of Parliament, is a thing not to be wondered at. Hence the desire evinced in so many quarters to have a convocation summoned for the despatch of business. But many will demur to a petition for this purpose addressed to the houses of parliament. Convocation is not dependent upon parliament, but has an authority of its own, and all that is required is the consent of the Sovereign, to whom the petitions should be addressed. The friends of the reformation should remember the indignation with which Queen Elizabeth resented the interference of parliament in matters of religion. These things were to be settled by herself and the convocation of the Clergy. And no true churchman will consent, though he may be compelled to yield, to the authority of a parliament, in the affairs of religion, composed, as our parliaments now are, of men professing any religion, or no religion, and many members of which are the avowed enemies of the Church.

why they should not act towards each other according to the golden rule of charity laid down in our text.

But it is a notorious fact that the most angry and bitter feelings are excited against those who act on the principle to which I have alluded last; and these angry feelings, upon examination, are excited, because the result of acting upon this principle has been found to be, that it makes the appearance of our sanctuaries and the ceremonies of our service, approximate much more nearly to what we see in Catholic churches on the Continent, than to what we witness in places of worship pertaining to Protestant Dissenters at home. And the fear is entertained, that by such a proceeding, therefore, men may be led to Romanism. It is indeed obvious to reply that the contrary course has a tendency to lead men to Protestant Dissent, since a well-regulated mind would prefer *no* ceremonies to ceremonies rendered unmeaning by a careless observance of them. And it is still an open question in our Church, which is most to be deprecated, Protestant Dissent or Romish Dissent.

Nevertheless, as the primitive Christians watched with jealousy whatever had a tendency to lead men back to Judaism, so will the true-hearted member of the Church of England regard with more than jealousy any thing which has, in his opinion, a tendency to bring back our Church into that slavery to the Pope, and those abominations of Romanism, from which, by the wisdom of our Reformers and the struggles of three centuries, she has been so happily rescued.[e] I

[e] It is indeed much to be lamented that there are persons in connexion with the Church of England, who value too lightly the great movement in our Church, known as the Reformation, which took place three centuries ago. It is true that the Reformation is merely an event in our history, and as the Bishop of St. David's with consistent charity, remarks, every man is free to form and express his own opinion on the advantages and disadvantages which have resulted from that great

speak strongly on this point as I ever have done and ever will do, for be the doctrines of the Church of Rome mitigated or evaded to any extent by those of her divines, who are breathing the purer atmosphere of England, and are brought into proximity to the English Church, which is the purest branch of the Church Catholic now in existence; still, by the sanction which the Church of Rome gives to the

movement. But surely every one who is acquainted with the real, not the imaginary, state of the Church of England before the Reformation, must see cause to bless God that this Church has been reformed. And even if we admit the charges which are brought of a want of reverence in the mere establishmentarian, of secularity in our higher ecclesiastics, and of ignorance of the Gospel as well as a want of charity in the so-called Evangelists, still it ought to be borne in mind that these faults exist in the unreformed branches of the Church, and that in every branch of the Church these faults will continue to exist, as accidents, until human nature becomes very different from what it now is. If in some few things the Romanist may have the advantage over us, yet in most things the balance is in our favour.

Let what is going on in Ireland at the present time open the eyes of men to the real character of Popery. The defenders of Romanism have called upon us to admit that in the Romish Church there is, what we have not, unity and discipline, and this point has been too easily conceded. But where is the unity and discipline now? The Romish clergy are preaching up bloodshed and rebellion, and almost every crime; and either no attempt has been made by ecclesiastical authority to restrain them, and then the whole Romish Church is involved in the guilt of these wicked priests, or else the boasted discipline of their Church is powerless, and their discipline is at an end.

We might refer even to the much more respectable Romanists of England, and enquire whether the tone and temper exhibited at the meetings of the so-called "Catholic Institute," are not almost, if not altogether, as contrary to the spirit of true religion as any of the most objectionable of the meetings which are held in Exeter Hall. They seem indeed to be ready to imitate all that is bad in Protestantism, while they reject the good.

practice of bowing down to graven images, and to the invocation of saints, but above all to the blasphemous prayers with which, in her accredited books of devotion, her members insult the mother of our Lord, the Church of Rome is involved in no less a sin than that of idolatry. We admit, indeed, that the Church of Rome is still a portion of the Lord's temple, but it is like the temple of Jerusalem in the time of Manasseh,—"the temple in which evil is done in the sight of the Lord, like unto the abominations of the heathen, and all the host of heaven is worshipped and served."[f]

But while thus contending, the question still occurs, on what *ground* is it presumed that a recurrence to the ancient ceremonies of the Church will bring men to Romanism. The persons who go over from us to Rome, in spite of the idolatry of the Romish Church, go, as they tell us, from disgust at our irreverence, our inattention to devotional observances, our neglect of those forms and ceremonies, not over burdensome, which our clergy are endowed to observe; and they imagine that the Romish Church is, in these respects, superior to our own: it is not then on account of our *return* to the ancient usages of the Church of England, but on account of our *neglect* of them, and on account of the polemical spirit in which religion is too often made to consist rather than in acts of devotion, that those weaker brethren, whose lapse all who have a just abhorrence of idolatry must deplore, have departed from the light of the Church of England and betaken themselves to the thick darkness of the Church of Rome.

And if this be the case,—if it so be, that our want of attention to these things of minor importance be a stumbling block in a brother's way, we are bound in charity to remove it: and in so doing we shall be acting on the very principle according to which our Church was reformed. It is said

[f] 2 Chron. xxxiii. 2, 3.

that when Queen Elizabeth ascended the throne, she found that at least two-thirds of her subjects, though willing to renounce the supremacy of the pope, were attached to the usages of the ancient Church, and would rather become Papists than renounce them.[s] And how did that wise Queen, to whom under God, we are indebted not only for securing to our Church the blessing of the Reformation, but for saving it from the destruction which less wise reformers would have brought upon it,—how did she meet the difficulty? It was by doing that very thing which is now complained of as likely to send men to Romanism! Her mode of conciliating the minds of men hostile to the great spiritual movement of the age, and of encouraging other Churches to reform, was, by maintaining the grandeur of ceremonial worship at the very time that she rejected whatever had a tendency to encourage idolatrous practices. This she did by the authority which the Church had confided to her, and under the advice of those illustrious primates, Parker and Whitgift. She was compelled by circumstances at the commencement of her reign to prefer to high places in the Church many who had imbibed ultra-protestant prejudices while resident in foreign lands, but she, at the same time, prevented them from perverting the Catholic Church in this country into a mere Protestant sect.

The liturgy of the Church, according to Dr. Heylyn, was, at the commencement of her reign, altered for the express purpose of conciliating those weaker brethren who regarded the Church of Rome with too favourable an eye: "by leaving out an offensive passage against the Pope, restoring the old

[s] "Divisa autem omnis Anglia in tres partes ex tribus una non erat eo tempore hæretica, nec cupiebat aut probabat mutationem religionis, necdum postea, cum sectæ perniciem esset experta." Sandus *De Schism. Angl. p.* 290. The same statement was made by Creighton, a Scottish Jesuit in 1586. See Strype. *Annals* iii. 604.

form of words, accustomably used in the participation of the Holy Sacrament: the total expunging of a rubric which *seemed* to make a *question* of the real presence; the situation of the Holy Table in the place of an altar; the reverend posture of kneeling at it, or before it, by all communicants, the retaining of so many of the ancient festivals, and finally by the vestments used by the Priests in their ministrations."[b]

[b] The whole passage as it occurs in Heylyn is so important to the argument of the text, that it is here transcribed for the reader:

"Nor were these years less fatal to the Church of *England*, by the defection of the Papists, who till this time had kept themselves in her Communion, and did in general as punctually attend all Divine offices in the same, as the vulgar Protestants. And it is probable enough, that they might have held out longer in their due obedience, if first, the scandal which was given by the other faction, and afterwards the separation which ensued upon it, had not took them off. The Liturgie of the Church has been exceedingly well fitted to their approbation, by leaving out an offensive passage against the Pope; restoring the old form of words accustomably used in the participation of the holy Sacrament; the total expunging of a rubric, which seemed to make a question of the *Real presence:* the situation of the holy table in the place of the altar; the reverend posture of kneeling at it, or before it, by all communicants; the retaining of so many of the ancient festivals; and finally, by the vestments used by the priest or minister in the ministration. And so long as all things continued in so good a posture, they saw no cause for separating from the rest of their brethren in the acts of worship. But when all decency and order was turned out of the Church, by the heat and indiscretion of these new Reformers; the holy-table brought into the midst of the Church like a common table; the Communicants in some places sitting at it with as little reverence as any ordinary table; the ancient fasts and feasts deserted, and Church-vestments thrown aside, as the remainders of the superstition of the Church of *Rome:* they then began visibly to decline from their first conformity, and yet they made no general separation, nor defection neither, till the *Genevan* brethren had first made the schism, and rather chose to meet in barns and woods, yea and common fields, than to associate with their

It was her wise and charitable policy, in this respect, which brought down upon her head the fierce wrath of the fiery Puritans: Neal, their historian, entirely agrees with the statement of the author just quoted, though he alludes to the fact with very different feelings, he says, "Her majesty was *afraid* of reforming too far: she was desirous of retaining images in Churches, crucifixes and crosses, vocal and instrumental music, with the old Popish (he should have said Catholic,) garments: it is not therefore to be wondered at, that in revising the Liturgy of King Edward, *no alteration* were *made in favour of those who now began to be called Puritans*, from attempting a purer form of worship and discipline than had yet been established. The queen was more concerned for the Papists:"[i] that is, according to the admission of this historian, she desired to reconcile them to the Catholic Church, reformed as it had been under her auspices, while she was determined not to yield to those caprices of the ultra-protestants, which originated rather in an uncharitable hatred of Rome, than in the pure love of truth.[k]

brethren, as in former times. For, that they did so, is affirmed by very good authors, who much bemoaned the sad condition of the Church, in having her bowels torn in pieces by those very Children which she had cherished in her bosom. By one of which, who must needs be of years and judgment at the time of this schism, we are first told what great contentions had been raised in the first ten years of her majestie's reign, through the peevish frowardness, the out-cries of such as came from *Geneva* against the vestments of the Church, and such like matters. And then he adds, that being crossed in their desires touching those particulars, they separated from the rest of their Congregations; and meeting together in houses, woods, and common fields, kept there their most unlawful and disorderly Conventicles."—*Heylyn's History of the Presbyterians*, p. 259.

[i] Hist. of Puritans i. 129.

[k] "The abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake

If, then, such was the principle by acting upon which our Church was placed in its present position, those members of our Church cannot be accused of inconsistency, who pursue a similar course; nay, if the report be true that there are in our Communion some who still regard the Romish Church in too favourable a light, we may appeal to the result of this principle in the reign of Queen Elizabeth as a justification of our still acting upon it, since the majority which, at its commencement, inclined to Romanism, had, before its termination, dwindled into a minority; and we have the testimony at the same time, of the French Ambassador to the wisdom of this procedure, who, on hearing the service of the Church of England performed, remarked, "that if the

and reject the Churches of Italy, France, Spain, Germany, or any such like Churches in all things that they held and practised that as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the word of God nor offend the minds of sober men; and only departed from them in those particular points wherein they have fallen both from themselves in their ancient integrity, and from the apostolical Churches which were their first founders."—*Canons of the Church of England*, Canon XXX.

The opposite system was adopted by many persons in the last century. As the Romanists were not to be won, the attempt was made by the discountenance of Catholic ceremonies, and by the addition of dissenting hymns to our service, to conciliate protestant dissenters. But this was the deed of individuals acting upon their private judgment, and not any decree of the Church, and consequently the result has been unsatisfactory. Persons whose principles are those of protestant dissent have conformed to the Church, under the notion that the Church differs very little from the leading dissenting sects. When the principles of the Church are fairly acted upon, these persons are first surprised and then exasperated. They are surprised to find the Church very different from what they thought it to be, exasperated at perceiving that unless they can prevent those principles from being carried out, they must, if consistent, become dissenters.

reformed Churches in France had kept the same order, there would have been thousands of protestants more." And with this testimony, that of the historian of the Puritans is found to accord, when, as a reason for the conformity of those whose tendency, in the early days of this reign, was to Romanism, he assigns the fact which he thus states, (and which, as an historical statement, and as shewing that the same objections were urged against us then as now, is most valuable,) "the service performed in the Queen's Chapel, and in sundry Cathedrals, was so splendid and showy that foreigners could not distinguish it from the Roman, except that it was performed in the English tongue."[1]

And now having digressed to meet an objection, which by those who, like him who is now addressing you, regard the reformation as a blessed event in the history of our Church, and who view with abhorrence the malpractices of the Church of Rome, will not be deemed unimportant, I shall revert to the rule of charity laid down in our text. We there find the Apostle urging men to mutual forbearance on the ground of their being united in principle,—their common principle being a desire to please the Lord. "He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, unto the Lord he doth not regard it: he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not and giveth God thanks."

And let me ask, may not a similar appeal be made in these days, to those who, on the one side endeavour to reduce our services to the greatest simplicity which a conscientious adherence to the Rubric will allow; and to those on the other side who desire to introduce all that ceremonial grandeur, which the Church permits if she does not enjoin it; and by which to the disgust only of the Puritans, the early

[1] Hist. of Puritans i. 144.

days of the Reformation were, as we have seen distinguished?

May we not remind those who are true Christians, not angry and bigotted polemics, that, however different their conclusions and their practice in this respect may be, they are both animated by one and the self-same feeling, even a holy jealousy for the honour of the Lord. In the one great principle both parties are united, that Christ is our all in all; on Him we depend for all we have and for all we are, and for all we hope for; not on our works do any of us trust for salvation but on Christ and Christ only, Christ crucified, Christ glorified; Christ once crucified for our redemption; Christ now glorified and constantly interceding for us, and sending down unto us the Holy Ghost, the Comforter; in these great principles we are all united; that we are by nature wretched, sinful, damnable, children of perdition, a mass of corruption, so that to render our salvation possible nothing less would suffice than the incarnation and blood-shedding of our God: that, again, to make us meet for the heaven thus purchased for us, nothing less would suffice than the indwelling of God the Holy Ghost, to regenerate and sanctify and work a spiritual miracle upon our nature; the coming of this Paraclete being one of the blessed results of the atoning sacrifice of the Cross.

And if we find, as find we do, that there are good men who are opposed to forms and ceremonies and devotional observances, lest the minds of men should be brought to rest upon them as an end, and thus become distracted from Christ,—where is the pious heart that cannot and will not sympathise with those fears? Where is he that will not admit that men may become formalists as much by attending to outward ceremonies, as by placing their religion in the hearing of sermons? The holy principle ought to be respected even by those who, through the same principle, are brought to the very opposite conclusion; they ought to admit that there

may be piety even where there exists an abhorrence of its outward expression.

But the same rule of charity is to be applied to those on the other hand who, with regard to ceremonial worship, insist upon its importance: their zeal for the ceremonies of the sanctuary is to be ascribed to the existence of that very principle which we have recognized in their opponents, and which we claim as a ground for forbearance and charity; they value the outward forms because they think that instead of leading men *from* Christ, they bring them *to* Him;—they see Christ in every thing sacred, and they desire to be surrounded by signs and symbols which may constantly recall their thoughts, too apt to wander, unto Him in whose presence they stand or kneel. They rest not in the outward form, but they use the form as men use glasses to assist their vision: as the best of glasses will be of no avail if the eye be blind, so they know that if the heart be unsanctified the most impressive ceremonies will be useless; but when the heart is right with God, then by the use of a form it may learn to concentrate itself upon some fact of revelation which, without such form, could be but dimly seen. If they love the Church, it is not from partizanship, still less from a degrading worldly notion of its being connected with the state, but because it is the body of Christ, "the fulness of Him that filleth all in all;" if they love the services of the sanctuary, it is because they are the voice of the spouse addressing Christ, and if they love the ceremonies of the sanctuary it is because they can, by observing them, act, as Mary did when she anointed our Saviour's feet, and, by little actions, evince their devotion to Christ, their only Master; they know that it is only faith in Him which gives efficacy subjectively to the very sacraments themselves, and that it is His presence only that can make them objectively the means of grace.

Nay, those who will regard the case not as polemics, but as true Christians, will perceive that to ceremonial worship, reality of faith will of necessity lead, in the ordinary course of things! as it *has* led in all branches of the Church, except where some external impediment is permitted to oppose itself. He who really believes that the Lord Jesus Christ is verily and indeed present, in an especial manner, according to His own most gracious promise, wherever His disciples are gathered together in His name; he who regards this promise, not as a mere figure of speech, but as a reality,—*he* will need no prompting as to his reverential deportment in the house of God; what he would do if the Lord Jesus stood visibly before him, that he still does, because he really believes Him to be, truly, though invisibly, present: he who really believes that the Lord Jesus Christ is perfect God as well as perfect man, the two natures co-existing in the same divine Person, will not think scorn of the obeisance which the Church enjoins when he utters the name of Jesus, the name by which He who is our Lord and our God was known, when for us men and our salvation He was made man: he who really believes that when he enters God's house, he comes into the more immediate presence of the King of kings and Lord of lords, to whom in public worship the Church's homage is proffered, in communion with angels and archangels, and all the company of Heaven; that man will feel with St. Paul that in such a connexion, the smallest matter becomes of importance, while he will desire that all things may be done with a relative decency and order, such as would prevail in the house of an earthly sovereign, where all things will be of the choicest and best. Never will the font be desecrated, or the holy table be left unadorned by those who really believe what the Church teaches, that the sacraments are not mere badges of Christian men's profession, but effectual signs of grace, signs by which God doth

work invisibly in us, and by means of which grace is conveyed to souls in which no impediment to its reception exists.

And here in passing, we may remark, that from what has been said, it is clear that we act indiscreetly when we seek to enforce ceremonial observances, before we have created the appetite to desire them. Until men have become worshippers of God, not mere hearers of sermons, the observance of the ceremonies of the Church may only make them formalists. Whereas, if by diligence and prayer, we succeed in making people really to have before their eyes the truths they are willing to profess, the tendency of their minds will not be to complain that our ceremonies are too many, but to desire that they may be more numerous.

It is this feeling, carried perhaps to an extreme, which induces some persons to adopt what may be called private ceremonials, points of ceremony which they impose upon themselves without any directions of the Church. As externals in devotion are nothing, when interior religion is wanting, the Church of England, in her wisdom and piety, enjoins upon us no observances but those which the decencies of public worship require; and as ceremonies, when not enjoined, are among things indifferent, she leaves it to each individual to impose the observance of such upon himself, or to refrain from them entirely, as may conduce best, in his own opinion, to his edification. To the first prayer book of Edward the Sixth we are referred, as our authority in ceremonials, and there we find a rubric which is in perfect accordance with the spirit of our text: "as touching kneeling, crossing, holding up of the hands, knocking upon the breast, and other gestures; they may be used or left, as every man's devotion serveth, without blame."[m]

[m] Rubric at the end of Prayer Book.

But although on this ground toleration may be demanded for such persons as avail themselves of the liberty in which both the Gospel and the Church allow them,—these very persons ought on the other hand to have a regard for the prejudices of others to whom these observances give offence, either because they are a tacit censure of themselves, or because they have been taught to look upon them as superstitious and as symbolizing with Rome. In many who are given to theological discussion, but whose hearts are not softened by the grace of charity, these obsolete observances give rise to the most angry feelings: and in others they create a prejudice against the truths of which they are intended to be the outward and visible signs. And if such be their effect, they who know the value of the outward sign, should remember that God sees the heart; that the heart may be humbled though the head do not bow, and if the outward act be restrained from a motive of charity, God will be better pleased with the charitable neglect, than with the haughty observance of a ceremony, which, under altered circumstances, may be useful to ourselves and harmless to others. On either side, there ought to be forbearance; let either side have charity towards weaker brethren. But if we permit our private fancies to interfere with the order of the congregation, then indeed we deserve not allowance but censure. Perfect uniformity in divine worship we cannot, for reasons assigned in this discourse, expect; a congregation advanced in spirituality, will require and adopt more of ceremonial worship than one which has not been so well instructed: and the rule we should each lay down for ourselves ought surely to be, to follow the custom of that Church in which we may chance to be worshipping, in all those minor details which are not positively enjoined by the rubric: we should not neglect to kneel, because we happen to be in a congregation where it is the evil custom irreve-

rently to sit, when prayers are offered unto the Lord God omnipotent, for this is a ceremony which is *not* among the things that are indifferent to us, since it has been enjoined by the Church. But let us take a ceremony, not enjoined, but frequently observed,—that for instance, of turning to the east when the creed is rehearsed; if, being present in a Church where this custom is observed, we were to turn to the west, this would be an outward and visible sign of a proud and perverse heart within; but then the same thing is equally true, if when this custom is *not* observed, we make a point of evincing a superior knowledge by turning in a manner different from the rest of the congregation.

Let it not be said that these things are beneath the notice of a Christian: the worldly philosopher may assert this, but not so the true Christian. He who reads the eleventh chapter of St. Paul's first Epistle to the Corinthians, in which an inspired Apostle devotes a chapter to the consideration of the proper apparel of women when they come into the presence of God and His holy angels, will perceive that the minute details of ceremonial worship are worthy of engaging a Christian's attention; and although it may be truly said that forms and ceremonies are but as the scaffolding to the building, yet let it be remembered that without a scaffolding such a goodly edifice as that in which we are now assembled could scarcely have been reared. It is not till the building is completed that the scaffolding is removed; and let me ask where is the member of the Church Militant who will venture to say that he is completely built up in Christ Jesus? Where is the man who is not like the Church itself of which he is an atom, in a state of edification?

It is indeed, and let us never for a moment forget it, to build us up in grace and knowledge until the great and terrible day of the Lord, that every ordinance of the Church

is intended, and all the writings and preachings of her ministers designed. And wo be to us, if in us this end be not accomplished—however wisely you may dogmatize upon what you deem to be God's pure and unadulterated word, however ceremoniously you may keep the ordinances, however ardent your feelings, however strong your assurance, whatever may be your orthodoxy, these things, if they have not terminated in good works,—if you have said "Lord, Lord," but given no heed unto that Lord, who hath declared that the dead shall be judged according to their works, and that before His judgment seat we must *all* appear; if, as is the manner of too many, you have talked about Christianity but not led Christian lives; if your knowledge has been without love, a cold coruscation playing round the head not warming the heart; if this be the case, then,—as it will be worse for Chorazin and Bethsaida than it will be for Sodom and Gomorrha,—the mercies you have neglected, the knowledge of which you have boasted, your fiery zeal or your cherished but unused privileges, will only tend to your greater condemnation, will only serve to add a keener sting to the pangs of remorse in hell. Yes, to have enjoyed so much of divine illumination as to have seen the right path in which nevertheless you neglected to walk; to have experienced the constraining motions of the Holy Ghost to godliness but only to have rejected them: to have heard the sweet songs of Sion, but only with the carnal ear: to have felt interested in the decencies of the sanctuary, but never to have penetrated beneath the external form: to have discussed deep points of theology, but never to have realized them to your soul; to have stood at the very gate of heaven, to have caught a glimpse of its everlasting glories, and yet to have been shut out; to have been dashed down into the bottomless pit from the very threshold of paradise,

and there to find the waters of baptism only adding to the fury of the eternal flame, and the spiritual food intended to strengthen and refresh the soul converted into a deadly poison, not because in itself less holy, but from the unworthiness of the recipient; to look up to the realms of bliss, and seeing there the saints in glory, to feel that *their* crown was almost within your grasp, that you did but *just* miss the path to those realms of light and life,—surely this,—the thought, I repeat it, of having been dashed down to perdition from the very gate of Heaven,—this will be in itself a Hell.

Oh! my brethren, gifted, privileged, blessed as we are, let us remember that this *may* be the condition of any one of *us*. We may fall from grace, we may perish everlastingly, we may become a castaway; and we are in danger of this until God has our entire heart, until we love the Lord our God with all our heart and all our mind and all our strength.

And when we do thus love the Lord our God, then we shall walk in His commandments and ordinances blameless; or if peradventure there be some who shall be prejudiced against those ordinances which are not in strictness deemed obligatory, in them, and in all of us, love to God will conduce to brotherly love, and it shall be no longer said to our disgrace, See how these churchmen hate; Ephraim shall not envy Judah, and Judah shall not vex Ephraim; we shall not each see in a brother churchman, according as his private judgment accords with, or is opposed to, our own, either on the one side a semi-papist, or on the other a mere Pharisee; but whether we desire, in the place where God's honor dwelleth, simplicity or grandeur; whether we fear that ceremonial worship may lead men from Christ, or whether we regard it as a means of bringing them to Christ, mutual allowance and mutual forbearance will prevail, and we shall rejoice in the thought that we are all connected by love to

Jesus the only Saviour, and zeal for God the Blessed Trinity, while our joy is heightened by the thought that the hour is fast approaching when many who are now kept apart by mutual suspicions, or the artifices of Satan,—will be united in love, a love which will never end, there, where all disputings as well as sorrows shall cease.

SERMON XII.

Peril of Idolatry.

"Little children, keep yourselves from idols."—1 John v. 21.

The consecration of this Church is a subject for rejoicing; and this for a two-fold reason; it is in the first place, always a cause of Christian joy, when provision is made in the wilderness for dispensing the bread of heaven, and when the wells of salvation are opened afresh, that people may draw thence the waters of life; but there is an additional and an especial ground for rejoicing in the good work this day accomplished by the mercy of God, since in this district Romanism is rife, and the advocates of that system are said to be particularly active.

That Romanism is gaining ground in England is the boast of the Romanists themselves, and it is at the same time the complaint of Protestants; and when two opposing parties are agreed, the one in asserting and the other in admitting the same fact, to maintain the contrary would be hazardous; and it is impossible to deny that there are many and obvious reasons why we should expect that Romanism, at the present time, and for a short season, should increase; and why "little children," persons of gentle dispositions, and of that childlike simplicity, which is the result of a conscious integrity of purpose, who are unversed in the arts, or disgusted by the violence of controversy, should be in danger of being led astray.

The Romish sect has in this country been lately advanced to a new position. It has been placed by the legislature on

the same footing as all other forms of dissent, and consequently the Romanists are now better able than they formerly were to obtain a hearing for themselves.

And not only have they obtained a right to speak, but there are also circumstances in the times which render men willing to hear them. The opinion is prevalent, that all men have a right to exercise their private judgment in choosing a religion for themselves; there are many proud spirits who would scorn to "receive their religion from their mother or their nurse;" but, before a choice based upon the exercise of the private judgment can be fairly made, all parties ought surely to be heard; and it would be real illiberality were we to refuse to admit that, *à priori*, the Romanists are as likely to be right as the followers of Calvin or the disciples of Luther. They, therefore, who are seeking the truth, and go to all places of worship, determining hereafter to remain where they "get most good," and find the greatest comfort, will visit the Romish in common with other chapels.

But the Romanists have a further advantage. Owing to the removal of the political disabilities, a greater degree of intercourse has taken place between Romanists and Protestants, and friendly relations between them have been often established. Then, again, in consequence of the increased facilities for visiting the Continent, the English mind has become accustomed to many of the peculiarities of the Romish system. Much in that system has been discovered to be practically good; and, in many instances, the ceremonies which have been uncharitably sneered at as mummeries, have been, upon examination, found to be ordinances pregnant with deep meaning. This intercourse with Romanists has led also to the discovery that many of the traditional stories prevalent in England concerning Romanism have no foundation in fact, being the inventions merely of malignant wickedness, zealously received by malignant cre-

dulity, and so often repeated as to have assumed the appearance of an undoubted truth. But when once we have made the discovery that we have wronged a person or party, by having believed what is not the truth with respect to him or them, if we have a spark of generosity in our nature, we are not only anxious to do justice to that person or party, but also to their self-vindication on other points we are inclined to listen favourably; and hence Romanism has obtained not only a hearing, but a favourable hearing. The case against the Romanist having been overstated, candid minds are suspicious of all the anti-papistical statements made by Protestants, and the Romanist may fairly say, "If on one point you have been satisfied with my explanations, why not listen to my explanation on other points, which you will probably find equally satisfactory?" Thus it is, that though falsehoods may seem to profit a controversialist for the time, they will in the end do damage to his cause. God will not permit His cause to be maintained by weapons taken from the armoury of Satan.

Then again we may trace the progress of Romanism to the fact, that Protestant sects and parties, which were formerly distinguished for asceticism and self-denial, have gradually become worldly and self-indulgent. The protestant religious world can no longer be regarded as self-denying; it denounces amusements prevalent in the world, which it calls profane, but only to supply their place by amusements peculiar to itself, which are the more offensive, from their being connected with a form of godliness. We have the bitterness, without the austerity of the Puritans, their self-sufficiency, without their pure morality, their ostentation, without their piety, their phraseology, without their contempt for creature comforts. Without entering into the question whether asceticism and austerity be or be not desirable in the professors of godliness, there are and always have been,

and always will be, some minds in which religion will take this turn; and if these find the shadow only of asceticism, lingering in the once ascetic sects of Protestants, and see the thing itself wholly discouraged by English Churchmen, while they find the substance in the Romish sect, they will naturally incline to Romanism, and receive with gladness those devotional books and exercises which minister to their emotions of thoughtful sadness.

The temper, too, exhibited by the Protestant world at the present time assists the Romanist in palliating that portion of the past history of his Church, which excites against her our strongest prejudices and our just indignation: namely, the persecutions to which the Reformers generally, and the Reformers of the English Church in particular, were exposed in the sixteenth century. On this point, indeed, we do not find the modern Romanist in general attempting to defend himself, further than to maintain, what can scarcely be denied, that by party violence the facts have been sometimes exaggerated. Here he only seeks a drawn battle: he contents himself with saying, "If we were intolerant in an intolerant age, were you any better? If we persecuted under Mary, did not you persecute under Cromwell? And if you reply, that you censure the Puritans of Cromwell's time, we rejoin, that we censure the Papists in Queen Mary's time. And, as regards the state of things at present, if you point to the toleration now obtained for Romanism in England, we point to the toleration of Protestantism in Roman Catholic countries, and even in Rome itself."

This seems to be a fair argument, against Protestantism in the abstract, and against mere Protestants, and, as I have already hinted, it obtains the greater force when reference is made to the bitterness of spirit, "the hatred, variance, emulations, wrath, strife, envyings," which are characteristic of the Protestant world at the present time, when every

man's hand seems to be against his brother, whether he be Catholic, Romanist, or Protestant. The Romanist may fairly argue, that the spirit of a Bonner or of a Gardiner may animate the heart of a Protestant as well as of the Papist, and may be as truly exhibited in the maledictions of the press, as in the fires of Smithfield; in moral as in physical persecution.

Nor may we here forget the deep impression made upon the minds of many by the solemnity of the religious services of Rome; a man of the world observing, and expressing clearly the feelings of others says, "that not only the impressive melody of the vocal and instrumental music, but the imposing solemnity of the ceremonies, raise the character of religion, and give it an air of dignity and majesty unknown to any of the reformed Churches."[a]

Here, again, I am not enquiring whether this be a right or wrong impression; I only quote the words to show that such an impression *is* made, and I mention the fact as one of the reasons why the cause of Romanism is gaining ground among us. These ceremonies may be ridiculed by some persons; although *his* heart must be radically bad who suffers himself to ridicule, however he may censure, the worship of any human being: the motive is always to be respected even when the action is wrong. But be these ceremonies ridiculous or not, (which, in truth, is merely a matter of opinion,) the impression they make on some devout and imaginative hearts is great. And hence to the ceremonies of religion, wherever Church principles prevail, a due importance will be attached. When men regard the prayers as only another form of preaching, and are desirous of obtaining through the Liturgy, as from the sermon, instruction or excitement for themselves; when they look upon public wor-

[a] An Analytical Enquiry into the Principles of Taste, by Richard Payne Knight, p. 363.

ship only as a useful exercise of their own minds; they will find ceremonies in their way, they will find it more useful to sit than to kneel, because they can hear better; they will wish the minister to face them, and to address them, that they may hear distinctly every word he utters; they will wish to have the prayers read *to them*, and they would remove all forms but those which enable the preacher of the prayers to address them, or, as the common phrase is, "to pray to them" the more easily; it is only consistent in latitudinarians thinking of themselves, their feelings, and their excitements, to despise ceremonies which are to them, and under these circumstances, so much worse than useless, that one is scarcely surprised to find such persons, when not bound by traditional prejudices of education, preferring the ostentatiously unceremonious worship of the conventicle to that of the Church, in which some ceremonies are unavoidable, even by those of the Clergy, who, in violating the Rubric, are the most criminal. But take the Church view of public worship, and then, as I have said, their due importance will be attached to the ceremonies of divine worship. Once realize the idea that public worship is not a mere attendance at an appointed place to hear *of* GOD; that it is not a mere saying of prayer in public which may be nearly as well done in private; once realize the idea that it is the means vouchsafed to a privileged class, the elect of GOD, of offering to the King of kings, in communion with all holy creatures, cherubim and seraphim, and all the hosts of heaven, the spiritual sacrifice of prayer and praise, and of making known the Church's wants to her Divine Head; once realize this sublime idea of public worship, and the value of ceremonies will be simultaneously admitted: for by ceremonies this idea is fostered; and if we approach our earthly sovereign with much of ceremony, that we may not fall into an undue familiarity, so will the same feeling influence us,—a

feeling of awful reverence,—whenever we approach the King of kings and Lord of lords, to give outward demonstration of our internal sentiments, and, like the seraphim, with whom we worship, to veil our faces when standing before Him, who if He permits Christians to approach Him as a Father, is still the Sovereign, though the Paternal Ruler of all things.

It would, indeed, be uncandid, were we to deny, when accounting for the progress of Romanism, that the prominence of late years given to Church principles must have influence; and we should observe what that influence is, and how far it extends. On examining the Church of England through her formularies, we discover that there are many principles which we hold in common with Romanists: they, as we, regard decency and order in approaching the Almighty God; they, as we, expect to meet God where He has promised to meet us, in His Sacraments, when our hearts are prepared to receive Him. Such being the case, it is not wonderful that latitudinarian establishmentarians, when they embrace the doctrines of the One Holy Catholic and Apostolic Church, should apply to Romanism the principle upon which, before their conversion, they were accustomed to act towards Protestants. Hitherto they have been accustomed to hold a confederacy with all who agree with them in the doctrine of justification, even although they violate every principle of the Church; it is, then, as I have said, quite natural that, upon their conversion, they should incline to unite with those whose Church principles seem to coincide with theirs, although on the doctrine of justification and on other points they may differ. Into this error those who have been catholically educated in the discipline and doctrine of the Church of England are not likely to fall; though, of course, there may be exceptions to the rule; for they have been taught from their youth upwards to mark and avoid the

promoters of schism as much on the one side as on the other; they hold their Church principles consistently, and applying those principles to every point of doctrine and practice, they do not elevate one set of principles out of their proportion and above another set of principles; and having not merely skimmed their surface, but sounded their depth, they see how the Romanist sets Episcopacy aside by the addition of Popery, how he inteferes with the doctrine of the Sacraments, by placing other ordinances on an equality with the two Sacraments of justification, and how by excess in devotional ceremonies, he renders them extravagant rather than impressive. As people come to be more generally educated in sound Church principles, the danger of regarding Romanism too favourably will wear away; for, as we have seen, the danger chiefly rests on those who are converts from latitudinarianism; it is not a danger to which persons who have been always consistent Churchmen are much exposed.

But converts from latitudinarianism are the more exposed to this danger, and the Romanists are especially aided by those who continue to be latitudinarians. Very great is the assistance which Romanists receive from these parties. As to doctrine, the object of the Romanist is to confound Catholicism with Romanism; and in this object their cause is not only supported, but most zealously advocated by latitudinarians. Latitudinarians preach Popery by their very opposition to it. Whenever the Romanists seek to confound their rule of faith with ours, because in the formation of her theological system, and in the interpretation of Scripture, the Church of England and all sound Anglican divines defer to the traditional practices of the primitive ages, although she at the same time asserts the perfection of Scripture, which "containeth ALL things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not

to be required of any man that it should be believed as an article of faith, or thought requisite or necessary to salvation;" when they would confound this use of tradition as an interpreter, with their abuse of it, by which the perfection of Scripture is denied, and tradition is regarded as an additional rule of faith, of equal obligation with Scripture itself,—when they thus confound with their unsafe and unsound doctrine a system of interpretation which must commend itself to the minds of all intelligent, if unprejudiced, men, the Romanists are too often aided by latitudinarian violence, which would represent, as Romanists in disguise, all who hold that true doctrine of tradition by which alone the Romanists can be successfully refuted. Precisely in the same manner are Romanists assisted by latitudinarians, when the former seek to confound those two distinct doctrines—the scriptural doctrine of the Real Presence in the Eucharist, and the doctrine of transubstantiation, which is repugnant to the plain words of Scripture: or, when proceeding on the same principle of equivocation, they would represent as identical the primitive doctrine of a representative and spiritual sacrifice in the Holy Communion, and their own "blasphemous fable and dangerous deceit," that in the mass there is a true, proper, and propitiatory sacrifice for the living and the dead. In these and in other similar matters the Romanists are too often assisted by the grandiloquent ignorance of our popular preachers.

The time does not permit, nor does the occasion require, that I should direct your attention to the precise points wherein the distinction between these several doctrines consists; but since the distinction is obvious to those who have seriously considered these subjects, since many who would reject Romish innovations of a date comparatively modern, are prepared to receive what is ancient and Catholic, it is quite clear that the cause of Rome must be greatly strengthened,

when, their assertions in this respect being reiterated by Protestants, they are thus permitted by those who are most violently opposed to them to confound Romanism with Catholicism. I am at present merely stating a fact, not advocating any system of doctrine. It is a fact, that many persons, whether right or wrong, are ready to receive what is Catholic: and if large classes of persons, latitudinarians and Romanists, opposed in every thing else, agree in this, that Catholicism and Romanism are one; we must not be surprised if some persons are found to believe this at last, and so to give way before the sophistry used by the advocates of Rome.

It is thus that the Romanists have been permitted at this time to place themselves on a ground more advantageous than any which they have occupied in this country since the time of the Reformation. The controversy between us and Rome is now regarded by many as one bearing chiefly on the truth of certain opinions, which must be left to the decision of each man's private judgment; and on the expediency of certain forms and practices, which must be decided by each man's taste and feeling. So that there is, as it were, a kind of sectarian warfare waged between us, and we are occupied chiefly in details; some men pointing out peculiar excellencies which they suppose themselves to have discovered in the Romish system, others contending that every thing connected with Rome is hopelessly and irretrievably corrupt; while not a few, both in Rome and in England, hope and believe that a re-union between the two Churches may in a short course of time be effected. In all this the gain is incalculable on the side of Rome. *This* is called Popery, and *that* is called Popery, and every thing that a perverse man dislikes, or an ignorant man does not understand, he calls Popery, until men begin to think that, after all, Popery is as often right as it is wrong; and thus they keep out of

view the real, besetting, withering sin of Popery. Let us concede to Rome for the sake of argument, all that she demands; let us accept her exaggerations, whether in her own favour or to our disparagement; let us admit that in her interpretation of Scripture she is as likely to be right as the latitudinarian; let us acknowledge that in the majesty of her services, and the symbolical sublimity of her ordinances, she surpasses the Church of England; for the sake of argument, let us admit this, and more than this,—still we are compelled to ask; In whose praise does the pealing anthem swell along your aisles? for whose honour is this high service intended? And in nine cases out of ten, the answer must be, that these things are intended, not for the sole glory of God, the Blessed Trinity, but for the honour of the creature, of one "highly favoured," no doubt, "among women:" but if of creatures the most distinguished, still a creature, and merely a creature, a woman born like ourselves in sin, and saved only by the blood-shedding of her Blessed Son—they are intended for the honour of the Virgin Mary.

This is the answer—the idolatry of Rome—to be returned to all those, whether in the Church of England or in the Church of Rome, who dream of a re-union between the two Churches.

How is it possible by any concessions, by any explanations, to effect a reconciliation between two religious communities, in which the object of worship is not the same? How can there be union with Rome, while she practically elevates the Virgin Mary into an idol, and we, who hold the perfection of Scripture, are commanded to keep ourselves from idols?

We might indeed regard the Romanists as idolaters for their worship of images; but they tell us that they do not intend by this unholy practice to worship wood and stone, the work of men's hands, but the person whom the wood and

stone represents. Let us then accept their explanation, with the passing observation, that if the explanation suffices, such a sin as the worship of images never existed, and the second commandment was as needless to the sons of Israel as it seems to be regarded by the Church of Rome, for the very heathens must have held this same doctrine with reference to their images; and if they thought one image more holy than another, they were only guilty of the same inconsistency as the Romanists. But, as I have said, on this point we will forbear to dwell, that we may proceed to inquire, whom does the image represent? Whose image is that which is most honoured and adorned in every Romish sanctuary? and the very stones cry out that the image which stands foremost is that of the Blessed Virgin.

It is said that supplication is only made to the Virgin that she may act as the intercessor of her worshippers? We at once may answer, that to apply to her for intercession (and what I now say has reference to the whole doctrine of the intercession of departed saints,) is to interfere with one of the fundamental verities of our holy faith,—one of the deepest sources of Christian consolation,—the intercession of the one and only Mediator.

Against this sin the exhortations are many in the New Testament, because into this sin "little children" are easily led; and it is because the sin is the result of a scriptural principle wrongly applied, that those who have been educated in it are so unwilling to renounce it. The voice of nature as well as of revelation declares that the Almighty LORD GOD is to the sinful creature an awful Being, a terrible Lord GOD, a consuming fire: this is a truth at the very foundation of all revealed religion, a truth implied in the condemnation of our race for original sin, and in man's consequent need of a Saviour. Except through the intercession of a Mediator, GOD is too awful to be approached by man, even in a state of

redemption. But what is the glory, what the consolation of the Gospel? Is it not this; that, to provide us with a Mediator,—to afford us the means of approaching the otherwise unapproachable GOD,—the WORD was made flesh, and the manhood was taken into GOD; so that in the LORD JESUS, perfect GOD though He be, we have a great High Priest that is passed into the heavens,—a High Priest who can be touched with the feelings of our infirmities, and was in all points tempted like as we are, though without sin?[b] Although to approach GOD, then, in *Himself* were impossible, we *may* approach GOD *Incarnate*—in Him we may abide, and He will abide in us, if through faith we are in a state of justification; and abiding in HIM who is GOD as well as man, we are in communion with GOD HIMSELF. Having such a Mediator, we are commanded "to come boldly," *i. e.* without looking through a *false* humility for any *other* Mediator, to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."[c] Is it not an impeachment of the mercy of God Incarnate, our only Mediator, to seek any other intercessor? The Romanists seem to forget that although the LORD JESUS CHRIST is true GOD, and to be worshipped, He is also very man: were it not so, they would not, in their eagerness for another Mediator, invest their "Virgin of the assumption" with the attributes of Deity, and so place her in the only Mediator's office. It is no answer to this to say that we ourselves employ the intercession of living saints, and that all who believe in the communion of saints, believe that the holy ones in the Church triumphant unite their prayers with ours; for the question here is, as to the *principle* upon which the prayers of others are sought. We do not seek the prayers of others,—we do not value intercessory prayer, as a means by which we may approach HIM who, except for such intercession,

[b] Heb. iv. 15. [c] Heb. iv. 16.

we should not dare to approach. We seek not the prayers of our fellow-creatures as if by their own righteousness, their own entreaty, *they* could obtain what *we* can *not*. But we pray for one another, because there is a mysterious efficacy in joint prayer ordained by GOD, of which efficacy, through the medium of Christian friends, we would avail ourselves; even as for the general welfare the one voice of the universal Church goes up on high—the incense of prayer, grateful to the Almighty FATHER when offered through the mediation of His only-begotten SON. The word intercession is used in the two cases in a different sense.

But, my brethren, it is not as an intercessor, only or chiefly, that the Virgin Mary is worshipped in the Church of Rome. To her the Romanist flies for *direct* refuge and protection; to her he prays *directly* for strength against all his enemies visible, and invisible, and (it is an awful thought!) upon her he calls to say unto his soul, I am thy salvation—although "there is no SAVIOUR beside Me,"[d] saith the Lord of hosts. But still further; to her the Romanists ascribe the attributes of GOD himself: they address her, as their patroness and deliverer; they pray to her to assist them, to guide them in their councils; they address her as able to do all things in heaven and earth. I do not deny that GOD, the Blessed Trinity, is also worshipped in the Roman Church; but when I speak of the idolatry of Rome, I ask whether HE and HE ONLY is worshipped? I might almost ask, with reference to some foreign Churches, whether GOD, the Blessed Trinity, is the *chief* object of worship? And what is idolatry but the giving to any thing created that homage, that adoration, that worship, which is due only to the Creator?[e] The

[d] Isaiah xliii. 11.

[e] Upon this subject I may refer the reader to the first and fifth of the Letters to Dr. Wiseman, by the Rev. William Palmer, of Worcester College—letters which have not been refuted. I may add the following extracts from the Psalter of Bonaventure:

very reason why the highest title which the Virgin bears was conceded to her by the Universal Church in the Council

Extract from the "Crown of the Blessed Virgin;"—

"O thou, our governor, and most benignant Lady, in right of being His mother, command your most beloved Son, our Lord Jesus Christ, that He deign to raise our minds from longing after earthly things to the contemplation of heavenly things."

Extract from a "Parody on the Te Deum," by the same writer:

"We praise thee, Mother of God; we acknowledge thee to be a virgin. All the earth doth worship thee, the spouse of the eternal Father. All the angels and archangels, all thrones and powers do faithfully serve thee. To thee all angels cry aloud, with a never-ceasing voice, Holy, holy, holy, Mary, Mother of God.... The whole court of heaven doth honour thee as Queen. The holy Church throughout all the world doth invoke and praise thee, the Mother of Divine Majesty.... Thou sittest with thy Son on the right hand of the Father.... In thee, sweet Mary, is our hope; defend us for evermore. Praise becometh thee; empire becometh thee; virtue and glory be unto thee for ever and ever."

Extract from a "Parody on the Athanasian Creed," by the same writer:—

"Whosoever will be saved, before all things it is necessary that he hold the right faith concerning Mary; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly ..... He (Jesus Christ) sent the Holy Spirit upon His disciples, and upon His mother, and at last took her up into heaven, where she sitteth on the right hand of her Son, and never ceaseth to make intercession with Him for us.

"This is the faith concerning the Virgin Mary, which, except every one do believe faithfully and firmly, he cannot be saved."*

Extract from a work by Alphonsus Liguori, called "The Glories of Mary:"†—

* Sancti Bonaventuræ Opera, tom. vi. part ii., from p. 466 to 473. Fol. Moguntiæ, 1609.

† "The Glories of Mary, Mother of God, translated from the Italian of blessed Alphonsus Liguori, and carefully revised by a Catholic Priest." John Coyne, Dublin, 1833.

of Ephesus,—that of Mother of God, is a kind of protest against this sin of worshipping her. The Church worships the Lord Jesus Christ, and says, "Son of David, have

"During the pontificate of Gregory the Great, the people of Rome experienced in a most striking manner the protection of the Blessed Virgin. A frightful pestilence raged in the city to such an extent that thousands were carried off, and so suddenly, that they had not time to make the least preparation. It could not be arrested by the vows and prayers which the holy Pope caused to be offered in all quarters, until he resolved on having recourse to the Mother of God. Having commanded the clergy and people to go in procession to the church of our Lady, called St. Mary Major, carrying the picture of the Holy Virgin, painted by St. Luke, the miraculous effects of her intercession were soon experienced; in every street as they passed the plague ceased, and before the end of the procession an angel in human form was seen on the tower of Adrian, named ever since the Castle of St. Angelo, sheathing a bloody sabre. At the same moment the angels were heard singing the anthem 'Regina Cœli,' 'Triumph, O Queen,' 'Hallelujah.' The holy pope added 'Ora pro nobis Deum,' pray for us, &c. The Church has since used this anthem to salute the Blessed Virgin in Easter time." —*True Devotion to the Blessed Virgin*, p. 21

Extract from the Encyclical Letter of Pope Gregory XVI:—

"Having at length taken possession of our See in the Lateran Basilica, according to the custom and institution of our predecessors, we turn to you without delay, venerable brethren; and in testimony of our feeling towards you, we select for the date of our letter this most joyful day, on which we celebrate the solemn festival of the most Blessed Virgin's triumphant assumption into heaven; that she, who has been through every great calamity our patroness and protectress, may watch over us writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock.... But that all may have a successful and happy issue, let us raise our eyes to the most Blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope."

For other quotations to the same purpose, see the very useful and learned volume "On Roman Fallacies and Catholic Truths," by the Rev. H. T. Powell.

mercy upon us." But *this* even we should not do unless it were our faith that the divine and human natures are united together in the one Person of the LORD JESUS CHRIST, so that they impart to each other their different attributes. The two natures are so joined together that neither subsists without the other, and both together form one single Person, which cannot be separated in all eternity. HIM, therefore, that was born of the Virgin we may worship as the SON of David without idolatry, for though the SON of David, HE is also GOD Himself: and thus we find, that as in seeking the intercession of the Virgin, the Romanists dishonour the manhood of CHRIST, so in making her the object of prayer, they do dishonour to his Godhead.

Assuredly it was in the spirit of prophecy that St. John wrote the words of our text. He addresses himself to little children; not to angry controversialists, contending for opinions, but to persons of meek, and gentle, and child-like dispositions; and he foresees that to the sin of idolatry such persons may possibly be tempted: their deep abiding sense of the holiness of GOD; their reverent disposition, their solemn consciousness of their own unworthiness, will make them realize to their hearts their incessant need of a mediator; and therefore he sets before them the LORD JESUS CHRIST, as the one prevailing Intercessor, who, though God, is also man, and may therefore be by man approached, even as an elder brother: and thus, in directing them to keep themselves from idols, he exhorts them to seek no other intercessor except that which it is the glory of Christians to possess.

Here let us pause. We have seen some of the reasons why we should expect that Romanism should at the present time be gaining ground: we have also seen what its real sin is,—to which in fact all the peculiarities of that Church, all that is Romish and not Catholic, either directly or indirectly,

tend. And since there can be no doubt that all here present, having been educated in a branch of the Catholic Church which has been purified from idolatry, hold that practice in a just abhorrence, we must all feel it to be our bounden duty to prevent "little children" from being perverted to Roman ism.

But you will have observed, from what has been already said, that idolatry is a sin which may be so veiled, that the Christian, not less than the Jew of old, may be deceived into the commission of it. By Scripture, indeed, we are warned that there is danger of idolatry among Christians; and when we look upon the largest portion of Christendom, we find the prevalence of idolatry in the Christian Church to be a fact. In the Roman Church there have been, and there are, men of enlightened minds, who have nevertheless been reconciled to the worship of the Virgin; and we are not therefore to suppose that nothing can be urged in favour of it. Viewing Mariolatry as we do, we at once pronounce Rome to be idolatrous; but against idolatry, nakedly considered, the Romanist would protest equally with ourselves. It comes to his mind, accustomed to the practice from early youth, disguised by the sophistry which seeks a distinction between Mariolatry and idolatry, although none does in reality exist. Let us not then proudly say, "Here is idolatry; no true Christian can be perverted to it." For the arguments, whatever they may be, which satisfy those who were born within the pale of the Romish Church, to what we, having no prejudices in her favour, regard as idolatry, may, though of course, with greater difficulty, reconcile to it the most determined Protestant, if, in seeking the consolations of religion and aids to devotion, that Protestant is drawn by circumstances to hold friendly intercourse with the Romish Separatists.

Let this be borne in mind by those latitudinarians who remain in the Church of England, and who would fain drive

out of it those of their brethren who, in renouncing Romish peculiarities, still retain Catholic truth, and cling with affection to the Catholic practices preserved in our Church. I would entreat and implore them to consider what it is that they propose to do. They hold the right of private judgment, and then, because the private judgment of others differs from their own in some matters of doctrine or opinion, they would drive them to idolatry. Supposing them to be right, and to have (what I believe they have not) sound knowledge,—still we may ask them, "Through thy knowledge shall thy weak brother perish for whom CHRIST died? When ye so sin against the brethren, and wound their weak conscience, ye sin against CHRIST."[k] I am sure they would not so act, if it were not that, without due consideration, they apply to others principles peculiar to themselves. A latitudinarian making his religion to consist in the system of theology which commends itself to his private judgment, means by a Church an association of persons whose general opinions as to the sense of Scripture are the same. If circumstances were to occur to force such a one from the Church of England, he might suffer some worldly detriment, but spiritual damage, in his own estimation, he would receive none. He might unite himself to the Presbyterians or the Independents, whose opinions he may conceive to be substantially accordant with the Thirty-nine Articles; or if he prefer the Liturgy to extempore prayer, he might form a sect using it either wholly or in part, as may seem to him most expedient. But he ought to remember that, however much he may despise them, they who hold the doctrine of "one Catholic and Apostolic Church" have a principle different from his, which, whether right or wrong in his opinion, must influence them. Contending as they must for orthodoxy of doctrine, their religion does not consist in their

[k] 1 Cor. viii. 11, 12

opinions, or in the maintenance of a peculiar system of theology; what they seek is the supernatural grace of GOD: this grace,—be they fools for doing so or not,—they seek in the appointed way, and they believe it is to be conferred on hearts prepared by penitence and faith to receive it, by GOD the HOLY GHOST, through the Sacraments of justification; but the Sacraments, to be salutary, must, as they believe, be duly administered; but to be duly administered, they must be administered by persons commissioned by GOD, and they therefore hold the necessity of the Apostolical succession; which succession, notwithstanding the combined efforts of the Romanists and the latitudinarians to prove the contrary, they believe to exist in the Church of England, and therefore they love her, their spiritual mother, with no ordinary love. Now these persons, for holding all these great truths of the Gospel, may be regarded by latitudinarians as weaker than little children,—"we are weak, and ye are wise." But if any party shall say to them "the emoluments of an Establishment should be administered to propagate the opinions of the majority, who only are competent, whether they have studied the subject or not, to pronounce on the meaning of her formularies; you happen to form the minority; we scorn you, we hate you, we despise you, but will tolerate you, if you will quit the Establishment, and form a new sect of yourselves out of the Church."—That party exhorts them to do what they have no power to do. Belonging to the Church, not because it is an Establishment, but because it is a branch of the Catholic Church, they cannot form a sect, for a sect would not supply to them what in a Church they require; and therefore if at any time they are driven by a tyrant majority from the Church of England, and in consequence from all Churches in visible communion with her, they can only go to the Church of Rome. And Rome, we know, deals gently, if not craftily, with those who

thus resort to her. The Romanists in England regard themselves as missionaries, and their system of conducting missions is to act leniently as to what they consider errors in their converts, and, if there be a willing mind, to lead them gradually to what they deem to be the truth: the prejudices of their converts against worshipping the Blessed Virgin they will for a season bear with; they have even gone so far as to say, that such worship is tolerated rather than enjoined in their formularies; liberty of opinion will be granted them for a time; and only a little time will be necessary, for the mind will gradually yield its consent to what it sees practised by persons loved and respected: and so it is, that all who hold communion with Rome, whatever may be the explanations they adopt, become practical idolaters.

See, then, the sin into which the latitudinarian would drive these "little children," merely because their private judgment differs from his own. I say their private judgment; for even though in forming our judgment we defer to the tradition of the Church, still, since it is our judgment, we have a right to claim for it the respect which is shown to the judgment of any other person, however differently formed. It is more than private judgment—but it is private judgment also. But when I call upon latitudinarians to be consistent, and rather to tolerate a difference of opinion than to place men in a peril of idolatry, let it not be supposed that I would speak lightly of soundness of doctrine. We are never to forget that heresy is a sin, and therefore to be strongly opposed; but then we ought always to remember what heresy is. By heresy we mean a perverse adherence to any deduction of Scripture made by our private judgment, when that deduction is found to be contrary to a decision or definition of the Church. It is evident from this, that they who tell us that their religion is the Bible, and the Bible only, as interpreted by each man's private judgment for him-

self, can have nó right to predicate heresy of any other man, for morally speaking, (and heresy has reference to the morals,) one man's private judgment is as good as another's; and, if he errs intellectually, he may be regarded as a bad logician, but not surely as a heretic. And therefore, when any one holding these principles speaks of any other one as an heretic, he only uses a hard word to gratify his malevolent feelings, and speaks of him as a person who, under such a system, cannot have an existence. There must be a Church with power to decide, before there can be a heresy; and heresy is an offence ascertainable in any given instance by a prosecution in our ecclesiastical courts. Let the Sabellian and the Nestorian, let those who deny the grace of the Sacraments, and contradict in the pulpit the doctrine taught at the font or the altar, be duly punished,—but within the limits permitted by the Church, let liberty be conceded to them, and the liberty we claim for ourselves let us extend to others.

On one point, however, we must be all agreed, that idolatry is a sin; and if it be a sin practised by Rome, surely it becomes our duty, instead of doing that which may drive men to Rome, to rob Rome on the contrary of her attractions, by supplying in our own Church the wants of our little children, whether it be meat or milk.

Why should we send to Rome those who, like St. Paul, would be "in fastings often," and who, while rejoicing in their Christian privileges, would mingle sorrow with their joy, and rejoice with trembling; who, while regarding the LORD'S day as a feast, their great spiritual and weekly holy-day, would seek to mortify the flesh, and more and more effectually to crucify the whole body of sin on the weekly fast, and on those other days of fasting and abstinence appointed by the Church? Are these persons to be made favourable to Rome, as they will be, if for obeying the

Church of England they are reviled as semi-papists; by which it is insinuated that the Papists obey their Church, while we persecute those who obey our's? Surely the difficulty here lies not with the reviled, but with the revilers; the difficulty is not to prove that we of the Church of England may fast, but that we may abstain from fasting. Let those who in this respect assume a dispensing power, (and in the present state of discipline among us, when we must each take the dispensing power upon ourselves, I wish to imply censure to no one,) let those who feast while others fast, be content with their liberty, and not speak harshly of others, who, in fasting, do what their accusers perhaps are unable to do; lest peradventure it be said of their revilers, that they reviled because they felt self-condemned, and desired the fame of godliness, without its self-denials.

Certainly no man need leave the Church of England in order to lead a stricter and more serious life, if he will only conform his conduct to the rules of her Prayer Book, and the direction of her Canons.

By members of the legislature, and by certain portions of the public press, a contrast is often made between the Clergy of the Church of England and the Clergy of the Church of Rome; and however indignant we may feel if the comparison is permitted to be made in favour of the latter, and however unjust such a comparison may be if it is made to the disparagement of the *general* zeal and activity of the present race of English Clergy, yet, since attention having been called, attention will now be paid, to this subject, we may depend upon it, that if it shall be found that in those ordinances and observances which are common to the Churches of England and Rome, the Clergy of Rome adhere piously to all the solemn arrangements of their Church, and the Clergy of England, although the ordinances and observances are strictly enjoined by the Prayer Book and the Canons,

from whatever cause, evade them, or so perform them as only to render them mere forms, burdensome to themselves and unmeaning to others, the end will be that an impression will be made on the public mind in favour of the Roman, and to the prejudice of the English priests. And wo to the Clergy of England, if, by their perverseness or their carelessness, it shall he found, at the last day, that we have been the cause of sending "little children" to Rome, stained as she is by idolatry. But let the Clergy of England, instead of despising, observe, to the very letter, as far as may be, what the Church appoints; let them be persuaded, whether Bishops, Priests, or Deacons, that the discretionary power they now assume, as to the regulations of the Church, is a very dangerous as well as a questionable power; let them humbly remember, that although they are not, or rather ought not to be, as dissenting teachers, slaves of their congregations, they *are*, nevertheless, the sworn servants of the Church, to whom they are to render the most dutiful obedience. Yes, the Bishops themselves, though fathers to us, are only servants of the Church; and let all the Clergy bear in mind, that the Church has been endowed, that they receive the wages of the Church, not to do good in the way their private judgment may think best, not as mere almoners to the poor, or superintendents of schools, important as these offices in addition are, but that the Church may have servants in each parish, prepared to administer not what ordinances they approve of, but *all* the ordinances of the Church, not in the manner they best like, but in the precise manner prescribed by the Church, to every member of the Church residing within their respective parishes, who, being qualified to participate in them, demands them at our hands. The Quaker is quite as much justified in refusing to pay the pecuniary dues of the Church, because he disapproves of a religious establishment, as the Clergyman can he who neg-

lects or alters an ordinance because it does not happen to commend itself to his judgment; and any one parishioner has as much right to demand of his pastor the daily prayers, and a strict observance of the festivals, as the pastor has to require the payment of his tithes. The temporal demands are paltry, and beneath contempt, as compared with the spiritual; but I repeat it, the pastor has no more right to refuse daily prayers to the parishioner, than the parishioner his peculiar dues to the Clergyman. Oh! that the laity would insist upon their spiritual rights with half the zeal that latitudinarians exact their worldly hire! The question is not whether *some* service is rendered to the Church by those who enjoy her endowments, but whether the *particular* and *appointed* service is rendered. Let the Clergy, as honest men, consider these things, and then the daily service, the observance of saints' days, the keeping of the festivals, will no longer be a mark to distinguish the stricter and more serious of the Clergy; but these things being common in the land, the laity of the Church, to whom, and not to the Clergy only, the Church belongs, since of the body they form the most considerable part, will soon see that it is not necessary to go to Rome in order that they may enjoy those high privileges which, as members of the Church, they have a right to enjoy, and for their enjoyment of which the Church of England has made ample provision.

If the Clergy are afraid that, by the performance of these and of other good works, such as charity the result of self-denial, may suggest; men will trust in their works, which were indeed a sin, let them not be wiser than the Church itself, which, while it condemns such sin, entertains no such fears. It seems an illegitimate method of preventing men from *trusting* in their good works to take steps to discourage them from doing any good works at all: let the works be done, and let us charitably hope that they are done only in

zeal and love for the KING of kings, and not from any vain notion of purchasing that salvation which all, who are consistent Christians, are prepared to profess and to proclaim, could be purchased by nothing less than the blood of GOD Incarnate.

And if it be by the sublimity and grandeur of her services, marking clearly that the offices of devotion are not merely another kind of preaching intended for the instruction of hearers, but the appointed mode by which elect and justified persons approach their GOD; if it be by affording through her ordinances free scope to the feelings with which the piously imaginative heart is pregnant—the feelings of awe and majesty, of tenderness and devotion combined, that Rome is winning to her the hearts of "little children," undesigning themselves, and therefore unsuspicious of others,—let us, in very charity, when offering the Church's sacrifice of prayer and praise, endeavour to meet these wants, and to aid these aspirations of persons who feel themselves better qualified to worship and adore their God, than to sit in judgment upon the opinions of a preacher; especially let this be done when all that is required is to perform the services as the Rubric directs, and with such assistance from music as the Church permits; or, at all events, let this observance of the letter, and this deference to the spirit of the English Church, be tolerated in some of our sanctuaries, if it be only to save our little children from the fascinations of Rome. Enough, and more than enough, has been done by those who are political friends, rather than dutiful children of the Church, with a view to conciliate Protestant Dissenters, and to render them less hostile to an establishment: old ceremonies have been neglected, and new ones introduced, the tendency of which has been to lower the services addressed to God, and to elevate the preacher's pomp:[s] in the

[s] I may instance the ceremonious change of dress which takes place in the middle of the service in many churches. After having said the

shape of metrical hymns, human inventions have been adopted; and thus a very large addition has been made to that Prayer Book, which we have received from our Reformers as they from their Catholic forefathers: whole offices, such as that of Baptism and the Holy Communion, have been altered, abridged, parts added to them, and parts taken from them, by the Clergy, who have vowed to observe them entire, but who have seen the evil of preaching one thing at the font, or the altar, and another in the pulpit, and have thought themselves right, and the Church, therefore, wrong; and these things have been sanctioned because the end seems to have justified the means, and because by means such as these, the kneelings of our sanctuaries, having been converted into pews, they have been filled by those who, dissenters at heart, have tolerated the prayers, that they may express their sympathies in the metrical hymns, and sit under the favourite orator: enough, and more than enough, has, in this respect, been done; let something now be conceded, when the Romanists are up and busy in the land, to save "little children" from idolatry, not by adding to, not by taking from, the Prayer Book, but by an honest observance of all that the Church of England therein appoints.

And as this shall be done, we shall disarm the Romanists of one powerful weapon which they now wield against us; and

Prayers in a surplice, the Clergyman proceeds, often with great pomp, to the vestry, where he throws off the surplice, and then comes forth in a silk gown, such as many dissenting preachers use, but which is no where ordered in our Prayer Book; and thus adorned, he proceeds to the Pulpit. I may also refer to the custom of late years introduced, of having two pulpits in the church, by which means much space is uselessly occupied. If it be necessary to have a pulpit that the prayers may be preached as well as the sermon, surely one pulpit would suffice. To those who wish to address the Prayers not to the people but to Almighty God, any pulpit, except for the sermon, is offensive. They desire to look *from* the people, not *to* them.

while we ourselves receive the benefits, which must result from our strict attendance on the Sacraments and ordinances of the Church, and from the reverential spirit of devotion which, through her well-ordered ceremonies, we shall imbibe; Rome may become better inclined to listen to the voice which shall issue from our sanctuaries where all is done decently and in order,—when that voice, as of a holy Mother, shall be addressed to loving and dutiful children, saying, "If there arise among you a prophet or a dreamer of dreams, and giveth a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto you, saying; Let us go after other gods, whom thou hast not known, and serve them,—thou shalt not hearken to that dreamer of dreams, for the LORD your GOD proveth you, to know whether ye love the LORD your GOD with *all* your heart and all your soul; ye shall walk after the LORD your GOD, and fear HIM, and keep His commandments, and obey His voice, and ye shall serve HIM and cleave unto HIM."—Yea, unto HIM only. We shall then be able to hear with a charitable patience, and with no sectarian rancour, the praise of what is good in Rome; for we shall have no fear when we are ready to provide for our people what they now too often think can only be obtained in Rome. Our people will see that the very miracles of Rome, if proved to be true, would, on account of her idolatry, be uninfluential; and if Rome shall say, "Behold the signs and wonders that we do," we shall at once reply, "Little children keep yourselves from idols."

SERMON XIII.

Hear the Church.

Hear the Church—MATT. xviii. 17.

THIS little Sanctuary, in which we are now assembled,[a] will always be regarded by the English Churchman with feelings of pious sentiment and respect. Here from time immemorial, our sovereigns have worshipped, and our bishops preached; and these walls were the first which heard the sound of our English Liturgy. Here young Edward imbibed the principles of Divine Truth from the lips of Ridley and Cranmer; and here, in the reign of Elizabeth, her Bishops, supported by her united firmness, wisdom, and piety, manfully upheld the principles of the English Reformation, maintaining the equipoise against the Papist on the one hand, and on the other, against those ultra-protestants, who were anxious to introduce the foreign system, and to revolutionize religion instead of reforming the Church. Here too, Charles, who died a martyr for the principles of the Church,—for the Church of England boasts the only royal martyr in the calendar,—sought that strength from on high, which enabled him to lay down his "grey discrowned head" upon the block, with a blessed peace of mind, which a rebel nation, while depriving him of every thing else, was unable to take away. Here, ever since, by faithful pastors, our British Sovereigns have loyally, dutifully, and respectfully, but, at the same time, I hope with firmness and fearlessness, been reminded of that solemn account they will one day have to

[a] The Chapel Royal.

render to Him who is King of kings and Lord of lords, and the Ruler of princes,—here they have been admonished of the awful responsibility of high office, of the temptations by which they are surrounded, of the example they are bound to set, of their duty as the nursing fathers and mothers of the Church—and here those Sovereigns, in the ordinances and sacraments of the Gospel, have sought for that Divine Grace, of which they have stood in need as much as, yea, from their increased responsibility, from their greater temptations and difficulties, if possible, more than the very meanest of their subjects.

In such a place it cannot be deemed improper, if I briefly lay before you the claims, the character, and the privileges of the Church. May God the Holy Spirit be with me while I speak, and with you while you hear; with me, that I may speak boldly as I ought to speak; with you, that you may receive the word with pure affection; with me that I may not give, with you that you may not take, offence.

Now, at the very outset, I must state that I refer to the Church, not as a mere National Establishment of Religion, but as the Church, a religious community, instrinsically independent of the state; that is to say, I am about to treat of the Church, not in its political, but simply and solely in its religious character.

No one, who reads the Bible, can for one moment doubt, that Religion is or ought to be a national concern, so long as the Bible contains such awful denunciations against national apostacy and national vice, and while among the predicted blessings of Christianity, it was foretold as one, that Kings should be the nursing fathers, and Queens the nursing mothers of the Church. And to desire to belong to that religious society which happens to be established in our native land, is a sentiment patriotic, praiseworthy, and honourable. But there is always a still further question to be

asked; namely, whether the society of Christians established by the Government, and invested with certain emoluments and privileges, be a pure branch of that Church which was instituted by our blessed Lord and His Apostles. And if it be *not* such, however willing we might be to preserve the peace of society, by refusing to injure a national institution, we should, nevertheless, be amply justified as Religionists, in refusing to conform to it. If the mere fact that a religious society is established by the civil government, be sufficient to claim for it our adhesion, see what the consequence must be; we should be obliged, on such principles, to become Presbyterians in Scotland and Holland, Papists in France and Italy; nay, in some parts of the world, worshippers of the Mosque, and votaries of Brahma! whereas the consistent Protestant could not, of course, conform to the established Church in France or Italy, until those Churches have undergone a thorough reformation; the consistent English Churchman cannot conform to the Presbyterian establishment in Scotland, but in that part of the island attends the services of the Scottish Episcopal Church, which, though at one time established, was, at the Revolution in 1688, from political considerations, deprived of its endowments, which were then given to the community of Presbyterians, which has there become the established religion.

Bless God, then, we may, that the true Church is established here in England, and that while as patriots we would support its establishment for our country's good, we can also, as Christians, concientiously conform to it: yet it is not on the ground that it is established by the State, but on grounds much higher and holier than these, that in this sacred place we are to state its claims. So entirely independent is the Church (as the Church) of the State, that were all connexion between Church and State at this very moment to cease, (though we may be sure the monarchy would be

destroyed,) the Church, as the Church, would continue precisely as she now is; that is to say, our Bishops, though deprived of temporal rank, would still exercise all those spiritual functions, which, conferred by higher than human authority, no human authority can take away; still to the vacant sees they would consecrate new Bishops, still ordain the Clergy, still confirm the baptized, still govern the Church; our priests, assisted by the deacons, would still administer the Sacraments, and preach the Gospel; our Liturgy, even though we were driven to upper rooms of our towns, or to the very caves of the desert, would still be solemnized. We may be sure of this, for this very thing has happened in times past. When the United States of America were English colonies, the English Church was there established: at the revolution the State was destroyed. Monarchy has there ceased to exist; but the Church, though depressed for a time, remained uninjured: so that there—among the American republicans—under the superintendence of no fewer than sixteen[b] Bishops, you will find her sacraments and ordinances administered, and all her ritual and liturgical services administered, with not less of piety, zeal, and solemnity than here in England; there you may see the Church, like an oasis in the desert, blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail.

And so you may perceive what is meant, when we say, that we wish to speak of the Church, not as an establishment, but as *the* Church, a religious society, a particular society of Christians.

We will commence with an indisputable fact. In this country there is at this time a religious society, known by

[b] Now 26.—*Am. Ed.*

the name of the Church. The question is, when and by whom was this society instituted?

Now the Roman Catholics or Papists assert that it was instituted and founded, like the generality of Protestant sects, by certain Reformers in the 16th century, and thence they would deduce a strong argument against us. They would ask us, whether any man can take unto himself the office of the ministry, unless he be sent by God; and if we are scriptural Christians, if we take the Bible for our guide, if we act on that sound Protestant principle, with the fifth chapter to the Hebrews opens before us, we must answer, No. Then they proceed to ask, How can *you* prove that your ministers are called of God to the office? And if their assertion were true that our Church was founded at the Reformation, we could give them no answer at all.

But at the period of the Reformation, when Cranmer and Ridley flourished, there was a Church existing and established in England, and as Archbishop of that Church, Cranmer, our celebrated Reformer, was consecrated. That Church had existed, as all parties admit, from the first planting of Christianity in England. But Archbishop Cranmer found, that in his time it had become in certain respects corrupted; that the Bishop of Rome, for example, had usurped over it an authority and influence which he did not possess by right: that many practices prevailed, some of them contrary to Scripture, and some of them much abused to superstition; such as the worshipping of saints and images, and the use of the Liturgy in a language not understood by the people, while opinions were prevalent, (such as those relating to transubstantiation,) decidedly erroneous, which the Church did not protest against, but on the contrary rather seemed to sanction. Now when once these errors were pointed out and proved to be unscriptural, our Divines would have been guilty of heresy had they pertinaciously adhered to them.

Before the Reformation, these who adhered to them were *not* guilty of heresy, for they held the doctrines which (ever since the Reformation) we have renounced, from a mere error of fact. They supposed them to be revealed doctrines, and therefore they in humble faith received them; we, on the contrary, have ascertained that these doctrines were not revealed, and therefore, influenced by the same faith, we reject them: so that it is by one and the self-same principle, that both before and since the Reformation, the true members of the Church of England have been actuated. They said, and we say precisely the same, whatsoever is revealed, that we will not question but believe. But as to the fact, whether this or that doctrine *was* revealed, they were less cautious than we are now, we who, perhaps, err on the very side of caution.

But, to return to the Archbishop and the Prelates who aided him in the work of reformation. They discovered that all the errors which they detected in their Church were innovations gradually and imperceptibly introduced, and not belonging originally or essentially to the Church of England; that, even in the seventh century, five councils were held in England, when the doctrines denounced by the Reformers were unknown. What, then, did the Archbishop and his associates determine to do? They determined, as they had an undoubted right to do, not to overthrow the old Church and establish a protestant sect in its place, but merely to reform, to correct abuses in the existing Church. And, aided by the civil powers, this they did, by asserting, first, their own independence, as Bishops, against the usurped authority of the Pope, who had no more authority of right in England, than the Bishop of Canterbury had in Rome; by discontinuing practices which led evidently to unscriptural superstitions; by protesting against certain prevalent erroneous doctrines; by translating the Scriptures and the ancient Ritual and Liturgy, which latter, (the Ritual and

Liturgy we still retain,) besides translating, they re-arranged. But, though they did this, they still remained the same Bishops and divines of the same Church. An attempt was made to revive the old superstitions in Queen Mary's reign, but, by the pious firmness of Elizabeth, her Bishops were enabled to complete the work so happily commenced in the reigns of her father and brother.

Now, from this historical statement, you see the absurdity of which the Papists are guilty, when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church, of human origin—the absurdity of their speaking of theirs as the old Church and the old religion.

About two years ago, this very chapel, in which we are now assembled, was repaired; certain disfigurements removed; certain improvements made; would it not be absurd, on that account, to contend that it is no longer the Chapel Royal? Would it not be still more absurd if some one were to build a new chapel in the neighbourhood, imitating closely what this chapel was five years ago, and carefully piling up all the dust and rubbish which was at that time swept from hence, and then pronounce *that*, not *this*, to be the ancient chapel of the sovereigns of England? The absurdity is at once apparent; but this is precisely what has been done by the Roman Catholic or Papist. The present Church of England is the old Catholic Church of England, reformed, in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; it is the same Church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one Church and given to another. The Church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before; just as Naaman, the leper, remained the same

Naaman after he was cured of his leprosy, as he was before. And so regularly, so canonically was the Reformation conducted, that even those who thought no reformation requisite, still remained for a time in the Church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the twelfth year of Queen Elizabeth's reign, that, listening to the exhortations of the Pope, they quitted the Church and formed a new sect, from which the present Romish dissenters have descended, and in which were retained all those errors in opinion and practice, all that rubbish, which the Catholic Church in England had at the Reformation corrected and swept away. Let it always be remembered, that the English Romanists separated from us, not we from them; we did not go out from them, but they from us. The slightest acquaintance with that neglected branch of learning, Ecclesiastical History, will convince us of this. They left the Church of England to which they originally belonged, because they thought their bishops had reformed too much, had become too Protestant; just as Protestant Dissenters left us, because they thought we had not reformed enough; that we were, as they style us, too popish. The one party left us because they wanted no reform, the other because, instead of a reformation, they wished a religious revolution —the Reformers of the Church of England carefully preserving the middle path.

The Church of England, then, that Church to which we belong, is the old Catholic Church which was originally planted in this country. But the Founders of the Church of England—remember I do not mean the Reformers, for nothing but ignorance, the most gross, will speak of them as our founders; ignorance which concedes to the Papists an argument of the very greatest importance—the Founders or planters of the Church of England, both Britons and Saxons,

were bishops ordained by other bishops, precisely as is the case at the present time; the catalogue has been carefully and providentially preserved from the beginning. And the Bishops who ordained them had been ordained by other Bishops, and so back to the Apostles, who ordained the first Bishops, being themselves ordained by Christ. This is what is called the doctrine of the Apostolical Succession; which is a doctrine of considerable importance. For unless the ministers of the Gospel are sent by Christ, what right have they to act in his name? If we were passing through a foreign land, we might be perfectly competent to act as ambassador for the Queen of England; but would any foreign potentate receive us as such, unless we could produce our credentials? Many a lawyer may be as well *qualified* to perform the duties of the Lord Chancellor as the Chancellor himself, but is he able to *act* as Chancellor? No, certainly; not unless he has first received a commission from his sovereign? And so with respect to religion. What right has a man to take upon himself to act as God's ambassador, unless God has commissioned him so to act? An eloquent man he may be, and one mighty in the Scripture, but he has no authority to speak in God's name, until God has given him that authority. How, asks St. Paul, shall they preach, *i. e.* preach lawfully, except they be sent, *i. e.* sent by God? No man, says the Scripture, taketh this honour to himself, but He that is called of God. Nay, even Christ, says the Apostle, "glorified not Himself to be made an high-priest, but he that said unto Him, Thou art my Son, this day have I begotten thee;" even *He* entered not on His ministerial office until He was externally appointed thereto.

As the Lord Jesus Christ was sent by the Father, so were the Apostles sent by Him. "As my Father hath sent Me," He says, soon after His resurrection, "even so I send you." Now how had the Father sent Him; He had sent

Him to act as His supreme minister on earth; as such to appoint under Him subordinate ministers, and to do what He then did, when His work on earth was done, to hand on His commission to others. The Apostles, in like manner, were sent by Christ to act as His chief ministers in the Church, to appoint subordinate ministers under them, and then, as He had done, to hand on their commission to others. And on this commission, after our Lord had ascended upon high, the Apostles proceeded to act. They formed their converts into Churches: these Churches consisted of baptized believers, to officiate among whom subordinate ministers, priests and deacons, were ordained, while the Apostle who first formed any particular Church exercised over it episcopal superintendence, either holding an occasional visitation, by sending for the clergy to meet him, (as St. Paul summoned to Miletus the clergy of Ephesus,) or else transmitting to them those pastoral addresses, which, under the name of Epistles, form so important a portion of Holy Scripture. At length, however, it became necessary for the Apostles to proceed yet further, and to do as their Lord had empowered them to do, to hand on their commission to others, that at their own death the governors of the Church might not be extinct. Of this we have an instance in Titus, who was placed in Crete by St. Paul, to act as chief pastor or Bishop, and another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of chief pastor he was associated with St. Paul, who, in writing to the Philippians, commences his salutation thus: "Paul and Timotheus, to the servants of Jesus Christ who are at Philippi, with the Bishops and Deacons."

Now we have here the three orders of the ministry clearly alluded to. The title of Bishop is, to be sure, given to the second order; but it is not for words, but for things, that we

are to contend. Titles may be changed while offices remain: so senators exist, though they are not now of necessity old men; and most absurd would it be, to contend that when we speak of the Emperor Constantine, we can mean no other office than that held under the Roman republic, because we find Cicero also saluted as emperor.

So stood the matter in the apostolic age, when the chief pastors of the Church were generally designated Apostles or Angels, *i. e.* messengers sent by God Himself. In the next century, the office remaining, the designation of those who held it was changed, the title of Apostle was confined to the twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called Bishops, the subordinate ministers being styled priests and deacons. And thus we see, as Christ was sent by the Father, so He sent the Apostles; as the Apostles were sent by Christ, so did they send the first race of Bishops; as the first race of Bishops was sent by the Apostles, so they sent the second race of Bishops, the second the third, and so down to our present Bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their Divine authority to govern the Churches over which they are canonically appointed to preside. Like the Apostles, they have the right to appoint under them the subordinate ministers; and so let the Papists say what they will, the Clergy of England can establish their right by commission from Christ to minister in sacred things.

Such was originally the constitution not of one or two Churches only, but of the Church Universal—the Church Catholic. Against the Church so constituted in various places, sectarians arose, even in the apostolic age. These sects were generally, like modern sects, distinguished by the names of their founders. But true Churches disdained to be called after any human being whatever, since of them

Christ was the Author and Finisher. The episcopal Churches, persevering in the Apostles' doctrine and fellowship, were styled collectively the Catholic Church; and in order to distinguish it from the surrounding sects, the true orthodox Church in any particular country was sometimes called a branch of the Catholic Church, sometimes the Catholic Church of that place, and hence the term Catholic came by degrees to signify (as Bishop Beveridge remarks) much the same as our term orthodox—the orthodox Church, and orthodox members of the same—that Church which adhered to the scriptural discipline and doctrine universally received, as distinguished from the discipline invented and the doctrine propounded, by individual teachers.

You see here, by the way, the folly (if it be not a sin, for it is calling "evil good, and good evil,") of styling the Romish Dissenters in England, as some persons in extreme ignorance, and others perhaps with bad intentions do, Catholics; for this insinuates, that we of the Church of England are heretics, whereas you have seen that ours, not theirs, is the true and orthodox Church of Christ in this country, the real Catholic Church in and of England. If they dislike the name of Papist, we may speak of them as Romanists, or even Roman Catholics. Roman Catholics they may be styled, for (though schismatics and dissenters in England) in France, and Italy, they belong to a Church true by descent, though corrupted by Roman or Popish superstitions. A bad man is still a man, and you may refuse to associate with him before he reforms,—but still you will never permit him so to style himself a man as to imply that you yourself are an inhuman being.

Pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this Catholic and Apostolic Church diffused its blessings, and preserved its purity for many hundred years. In the middle ages it existed, still working

good and administering grace according to the exigence of the times; emitting a ray of light when all around was dark. But the surrounding ignorance and gloom prevented the detection of various corruptions and disfigurements which by degrees crept into it, until, in the sixteenth century, the sun of learning having dawned upon Europe, its defects in this country began to betray themselves too obviously to be any longer tolerated. Of these defects, so far as the English branch of the Church was concerned, the Bishops of the Church of England, as I have before stated, by degrees became aware, and while they venerated the fabric which Apostles had reared, and of which Christ Himself was the chief corner stone, they carefully removed the incrustations which disfigured it, and sweeping away the rubbish by which it had been overlaid, displayed the real Rock upon which it had been built. Thus was the Catholic and Apostolic Church, of which we express our belief in the creeds, rescued in England from Popish domination, and (reformed or brought back to its primitive purity, dignified in its simplicity) it retained the ministry in regular succession from the Apostles, and a Ritual and Liturgy which can themselves in great part be traced back to the Apostolic age.

Although causelessly to separate from such a Church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have, by circumstances over which they have no control, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation: and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favour to the Church, for we remember that though Job was not a member of the then Church of God,

still he was a man eminently pious and highly-favoured; we remember, that though Balaam was not in the Church, yet he was an inspired Prophet; we remember that Jethro, also, the father-in-law of Moses, though not a proselyte to Israel, (and the Church at that time was confined to the Israelites,) was yet a servant of God; we remember that the Rechabites were actually commended by God at the very time He passed censure upon those who were then His Church—the people of Israel.

Remembering all this, we say not that other denominations of Christians are cast out from the mercy of God through the Saviour, because they belong not to the Church; all that we say is, that it does not follow that these concessions must render void the divine appointment of the Church, the divine command to all nations, and of course to all mankind, to be united with it, or the scriptural evidence for episcopacy as the divinely sanctioned organization of its ministry, —and we contend, that a treasure having been committed to us, we are not to undervalue it lest we should offend others, but are to preserve it in its purity, and in all its integrity to transmit it to our children and our children's children.

And let me ask, Is *not* the privilege of belonging to a Church thus orthodox in its doctrine, and true by descent, thus both Catholic *and* Protestant, a privilege for which we should be deeply grateful to the providence and grace of God? And will not the account we shall have to render be awful, if we neglect, despise, or forego the advantages thus placed within our reach?

Let us ever remember, that the primary object for which the Church was instituted by Christ, its Author and Finisher, and for which the apostolical succession of its ministers was established,—that the primary object for which through ages of persecution, and ages of prosperity, and ages of darkness, and ages of corruption, and ages of reformation, and ages of latitudinarianism, and now in an age of rebuke and blasphemy,

now when we have fallen on evil days and evil tongues, the primary object for which the Church has still been preserved by a providential care, marvellous sometimes if not miraculous in our eyes, was and is, to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of His Holy Spirit to the believer's soul. In the Church it is, that the appointed means are to be found by which that mysterious union with Christ is promoted, in which our spiritual life consists,—in her it is, that the third Person of the Blessed Trinity abideth for ever, gradually to change the heart of sinful man, and to make that flesh which He finds stone,—gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us. And oh! my brethren! what a privilege it is to have this well of living waters in which you may wash and be clean! You know that you are sinful creatures, very far gone from righteousness; you know that your condition is such that you cannot turn and prepare yourselves by your own natural strength and good works to faith and calling upon God; you know that by nature you cannot love the Lord your God with all your heart, and soul, and strength: you cannot discharge the various duties of your various situations in life; you know that whatever your condition now may be, the hour must come of affliction and sorrow, of sickness and sadness, the inevitable hour of death; and the Church is instituted to convey to you pardon upon your repentance, and grace in time of need; it is instituted to instruct you in your ignorance, to comfort you in your sorrows, to elevate you in your devotions, to bring you into communion with your Saviour, your Sanctifier, your God; to prepare you for the hour of death, yea, for the day of judgment; and this she chiefly does through the Sacraments of the Gospel, and the other divinely appointed ordinances of religion, if of them you will but avail yourselves.

But this is not all; while the Church thus ministers grace to individuals, it is part of her business to preserve, hand down, and proclaim the truth, the whole truth, as it is in Jesus. And our duty, therefore, it is—especially, if we happen by God's Providence to be called to situations of influence, rank, or authority—by all the means in our power, to increase her efficiency in this respect, to place her on the watch-tower, that her voice may be heard through the length and the breadth of the land: our duty it is to take care that her faith be preserved intact and pure; our duty it is to vindicate her from the glosses of ignorance, and the misrepresentations of prejudice and malice; our duty it is clearly to define, and zealously to maintain those peculiar doctrines and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the Church of Christ, administered under the superintendence of chief Pastors or Bishops who have regularly succeeded to the Apostles, from these sects of Christianity which exist under self-appointed teachers.

Against the Church the world seems at this time to be set in array. To be a true and faithful member of the Church, requires no little moral courage. Basely to pretend to belong to her while designing mischief against her in the heart, this is easy enough; but manfully to contend for her because she is the Church, a true Church, a pure Church, a holy Church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of heaven, may Christ the great Bishop and Shepherd of souls, who is over all things in the Church, put it, my brethren, into your hearts and minds to say and feel (as I do,) "As for me and my house, we will live in the Church, we will die in the Church, and if need shall be like our martyred forefathers, we will die for the Church."